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# CONTINUOUS LATIN PROSE

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H. J. DAKERS, M.A.

ASSISTANT MASTER AT MANCHESTER GRAMMAR SCHOOL


*SECOND EDITION*

RIVINGTONS

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## PREFACE

THIS book is intended to provide an easy transition from Latin 'exercises' to the writing of continuous Latin Prose, and to carry pupils on to the stage at which they begin to do work of a scholarship standard.

Exercises of short sentences which illustrate special points of Accidence, Syntax or Idiom are a very necessary drill, but they do not appeal to the imagination, and, from their nature, they tend to concentrate attention upon the grammatical difficulties of the language. As soon as a pupil has learned the Accidence and the rules of elementary Syntax, he is capable of turning a simple narrative into Latin, if provided with some assistance and an adequate vocabulary. To feel that he is putting a story into Latin—such a story as Caesar might have told—will perhaps awaken more interest in him than the successful solution of a series of language puzzles.

The *Pieces for Translation* are, to begin with, simple, and, with the assistance provided, easy to do. I have tried to select them with a view to natural (archaic) simplicity, rather than to produce an artificial simplicity, by means of the limited vocabulary and range of ideas which make specially constructed pieces so flat and colourless.

These passages have nearly all been turned into simple Latin and then re-written in English. They are, in many cases, extracted from authors to whom I have attributed them, but the process by which they were constructed has involved certain changes in detail: I have retained, I hope, the spirit of the passages, but have not been able to keep the exact wording throughout.



Besides some *Introductory Hints* which deal with the building of sentences and their connection, and with some notable differences between English and Latin Idiom, this book contains a *Syntax* which is, for Prose constructions at least, fairly complete.

It is not intended that this *Syntax* should be mastered as a whole in a series of lessons: it includes a good deal that should have been learned already by the pupils who use it (*e.g.* the Accusative and Infinitive, the Ablative Absolute, that 'ut' takes the Subjunctive, that 'pareo' governs the Dative, etc.). Some pupils will have a firm grasp of these facts, others will not, and, for most, revision will be desirable.

In presenting the rules of *Syntax* I have tried to indicate some of the underlying principles which are recognised as relating the facts of *Syntax* to one another, and which make the language logical. With this in view it has seemed best to deal with certain things—the uses of the Subjunctive especially—as a whole, rather than in the form of hints on difficult points.

Numerous references are given to establish a connection between the *Syntax* and the Pieces for Translation. By taking advantage of these, and especially by studying the *Examples*, which are designedly numerous, pupils will find that the pieces are much easier to do: and they should thus get hold of the *Syntax* in the best way, by absorbing it in use. At the same time, though much guidance is given them, I think it will be found that enough remains to exercise their wits. The pieces are roughly progressive in difficulty and the amount of assistance given diminishes gradually. In a certain number of pieces (about one in ten) there are no references to the *Syntax*: these will be useful as occasional tests of attention and memory.

All teachers aim at bringing Latin Composition into

the closest possible relation with the reading of Latin authors. The Syntax for both is, or should be, the same. Yet pupils are commonly provided with a *Composition Book* which has a Syntax adapted to its own purposes, incomplete and broken up into portions, so that it is not very useful for reference; with *Editions of Latin Authors* which contain Syntax notes, and with a *Grammar* from which they learn Syntax '*per se*.' In all these the rules are differently expressed, and often a different terminology<sup>1</sup> is used.

If the same Syntax can be used for both Translation and Composition; if boys in reading Caesar can refer or be referred to the Syntax in their Prose book, they will be attacking it from two sides with a better prospect of mastery.

I think the Syntax here provided is sufficiently complete to serve this purpose for the pupils for whom it is intended. For Scholarship pupils it will probably be adequate until *Roby's Latin Grammar* or some other full and authoritative work on the subject is put into their hands: for those who do not aim so high it will suffice in itself. Nearly all the examples, except those which have been invented for their purpose, are from Caesar and Cicero (largely from the *De Bello Gallico* and the *Catiline Orations*), a few are from Virgil and Ovid: so that a pupil may encounter in his reading the very passages which are cited (and translated) in his Syntax: this, again, brings together theory and practice, while it encourages in pupils the belief that the Syntax is really helpful in connection with the reading of Latin Books.

In arranging the Syntax and Introductory Hints I have consulted most of the well-known books on Latin Syntax and Composition; for the Syntax I have

<sup>1</sup> In the Syntax I have tried to follow the recommendations of the Joint Committee on Grammatical Terminology.

found the 'Syntaxe Comparée' (Greek and Latin) of Riemann and Goeltzer most suggestive and useful, and for examples the revised edition of Kühner's Syntax by C. Stegmann.

A *General Vocabulary* is provided at the end of the book; but there are so many English words which vary widely in meaning or use that I have thought it best to treat a certain number of these, illustrating their use by examples, in a *Special Vocabulary*.

I have selected them from my own experience of the mistakes that boys make, and I hope that it may be found worth while to study them with some care.

It is a pleasure to acknowledge here the help which has been so generously given to me by friends and colleagues at various stages of my work. Especially to Mr. G. Buckland Green, who undertook the laborious task of reading through the whole book in my original MS., I owe a debt of gratitude. A Proof Edition was in use for a time at Manchester Grammar School, and at that stage I owe much to the criticisms and suggestions of Mr. T. W. Dunn (formerly Headmaster of Bath College) who went carefully through the whole book and thus increased the debt of nurture which I owe to him: to Mr. Harold Williamson and Professor D. A. Slater who have examined and criticised the Syntax: and to my colleagues Mr. J. R. Broadhurst and the Rev. T. N. Carter who have been using the book at this school. To all these I owe much help which has, I hope, enabled me to remove some faults of matter and method: for those which may have been allowed to remain the responsibility is my own.

H. J. DAKERS.

MANCHESTER.



# TABLE OF CONTENTS

## INTRODUCTORY :

PAGE

§ 1-	Use of Vocabulary ; choice of words to render the	
3	<i>meaning</i> of the English . . . . .	1
§ 5	<i>Connection</i> of Clauses ; subordination of clauses ; combination by use of participles and relatives ; note on use of disjointed style in vivid description.	2-5
§ 6-	English word with several distinct uses :—nouns,	
7	verbs . . . . .	6-8
§ 8	Derived words whose meaning has changed . . . . .	8
§ 9	Metaphor and figurative expression . . . . .	9-10
§ 10-	Abstract nouns less common in Latin than in	
11	English ; various ways of rendering them in Latin ; res . . . . .	10-14
§ 12-14	Termination -ing (participle and gerundive) . . . . .	14-16
§ 15	'To —' the infinitive in English idioms . . . . .	16-17
§ 16-20	'And,' et, que, atque, ac . . . . .	17-19
§ 21-30	Order of words in Latin sentence ; Normal order ; Emphatic position ; Adjective, Relative, non, words which cannot stand first . . . . .	19-24

## SYNTAX :

§ 31	Meaning and use of Tenses. Continuous or com-	
and 32	pleted action : Primary and Historic Tenses . . . . .	25
§ 33-	Tenses in Indicative ; Present ; Present (Historic	
40	Infinitive. Perfect ; Present Perfect ; Aorist Per- fect ; Pluperfect. Imperfect :—continuous, incep- tive, repeated action. The Futures :—Simple, Per- fect, Compound . . . . .	25-28
§ 41	Tenses in Subjunctive. Primary and Historic	
and 42	Sequence . . . . .	29-30
§ 43-	Impersonal uses ; verbs which are always impersonal ;	
49	Impersonal Passives of Intransitive verbs : 'It is said,' 'It seems.' . . . .	30-33
§ 50	The Subjunctive Mood. Definition . . . . .	34

§ 51-	Independent uses of Subjunctive; Jussive; Hortative;	
53	Deliberative; Optative (expressing wish); Potential; 'may,' 'might,' etc. as <i>auxiliaries</i> ; as <i>principal</i> verbs . . . . .	34-38
§ 54-	Dependent uses of Subjunctive	
59	<i>Final</i> ; verbs expressing will, intention, with <i>ut</i> , <i>ne</i> ; <i>moneo</i> , <i>suadeo</i> , etc., also used (as verbs of 'saying'), with Accusative and Infinitive; <i>quo</i> for <i>ut</i> with comparatives; <i>si</i> with subjunctive in <i>Final</i> sense; <i>quominus</i> . . . . .	38-40
§ 60-	<i>Consecutive</i> , <i>ut</i> , <i>ut non</i> . Sequence in <i>Consecutive</i> ;	
67	<i>consecutive</i> subjunctive after correlatives ( <i>ita</i> , <i>tam</i> , etc.); without correlative ( <i>accidit</i> , <i>factum</i> , <i>est</i> , etc.); limiting use; <i>quin</i> after negatives . . . . .	41-45
§ 68-	Subordinating Relatives introducing Clauses in	
76	Subjunctive; <i>Final</i> ; <i>Consecutive</i> ; <i>Generic</i> ; <i>Causal</i> ; <i>Concessive</i> ; <i>Conditional</i> ; <i>quam qui</i> . . . . .	45-48
§ 77-80	<i>Concessive</i> sentences; <i>quamquam</i> ; <i>etsi</i> ; <i>quamvis</i> . . . . .	49
§ 81	<i>Temporal Sentences</i> ; general rule for mood . . . . .	50
§ 82-	<i>Cum</i> = when; <i>Circumstantial</i> (Subjunctive); <i>Temporal</i> (Indicative); 'whenever' (Pluperfect Indicative); <i>Causal</i> = since (Subjunctive); <i>Cum</i> — <i>tum</i> —;	
91	<i>Cum</i> in concessive sense . . . . .	50-54
§ 92	<i>Temporal</i> words with Indicative; <i>ut</i> , <i>ubi</i> , etc. <i>Post-</i>	
and 93	<i>quam</i> with Perfect Indicative . . . . .	54
§ 94	<i>Priusquam</i> , <i>antequam</i> ; <i>Temporal</i> with Indicative;	
and 95	Implying anticipation or prevention with Subjunctive . . . . .	54-55
§ 96	<i>Donec</i> , <i>quoad</i> (Indicative) . . . . .	55
§ 97-	<i>Dum</i> = while, so long as (Indicative) = until, provided	
99	that (Subjunctive) . . . . .	56
§ 100-	Subjunctive in <i>Indirect Statement</i> ; Sequence in	
104	implied or virtual indirect; dependent upon a conditional, final, or anticipated consequence clause . . . . .	57-59
§ 105-	Subjunctive in <i>Indirect Question</i> ; answer to implied	
107	question; sentence implying a question to be answered . . . . .	59-61
§ 108-	Indirect question, single — <i>num</i> ; double — <i>utrum</i>	
112	— <i>an</i> . <i>Haud scio an</i> (Subjunctive); <i>nescio quis</i> , <i>nescio quo modo</i> (Indicative) . . . . .	61-62

	PAGE
§ 113- <i>Conditional Sentences</i> ; 'Then-clause' ; 'If-clause' ;	
115 Moods and Sequence . . . . .	63-64
§ 116 <i>Indicative</i> in Conditional Sentences ; Present ; Past ;	
Future ; Simultaneous Future . . . . .	64-66
§ 117- <i>Subjunctive</i> in Conditional Sentences ; Imaginary	
119 Conditions ; Conditions supposed to be untrue.	
Possum, debeo, etc. in conditionals. Indicative	
for vivid presentation in Then-clause . . . . .	66-69
§ 120- Negative Conditions ; nisi ; si non ; sin minus ; sin	
123 autem . . . . .	69-70
§ 124- <i>Causal Sentences</i> ; Indicative . . . . .	
127 Quod = that—, as to the fact that—, in that—,	
because ; with subjunctive in <i>reported reason</i> ;	
quoniam, quia = because . . . . .	70-73
§ 128 <i>Verbs of fearing</i> —that, ne ; —that not, ut, ne non .	73-74
§ 129- <i>The Infinitive</i> ; as noun and verb ; as subject ; as	
133 object ; <i>Accusative and Infinitive</i> as object-clause ;	
construction with promitto, spero, possum, ex-	
specto . . . . .	74-78
§ 134- <i>Gerund and Gerund Adjective</i> (Gerundive) ; Gerund	79-81
140 as verbal noun ; Gerundive as Participle Passive ;	
Use in Verbs :—Transitive ; Intransitive . . . . .	81
§ 141- Cases of Gerund and Gerundive :—Accusative ;	
144 Genitive ; Dative ; Ablative . . . . .	81-82
§ 145- Gerund Adjective with sense of <i>Obligation</i> ; as	
147 attribute ; as complement ; impersonal use . . . . .	83-84
§ 148 <i>Supine</i> in —um ; expressing purpose . . . . .	85
§ 150 <i>Supine</i> in —u ; as Ablative of Respect . . . . .	86
§ 151 <i>Oratio Obliqua</i> ; Definition and Explanation . . . . .	86
§ 153- Persons in O.O. ; Pronouns and Adverbs in O.O. ;	
156 Moods in O.O. ; Principal Clauses ; Dependent	
Clauses ; Questions ; Commands . . . . .	87-88
§ 157 Tenses in O.O. ; Sequence ; Historic Present . . . . .	89-90
§ 159 Verbs and the cases which complete their meaning . . . . .	91
§ 160 <i>Transitive Verbs</i> with Accusative ; Verbs with <i>two</i>	
and 161 <i>Accusatives</i> —making, calling, choosing, etc. ;	
teaching, asking, etc. . . . .	91-93
§ 162- Verbs with <i>Accusative and Dative</i> ; giving, telling,	
167 showing, etc. ; Verbs compounded with Prepositions	93-95



- § 168- *Intransitive Verbs*; with a *Cognate Accusative* or  
 174 *Accusative of Respect*; *Verbs compounded with Preposition with Dative*; or with *Preposition repeated*; *Verbs with Dative of person affected* (often *Transitive in English*—obey, spare, envy, etc.); construction of *credo, confido, impero, iubeo* 95-98
- § 175- *Passive of Intransitive Verbs*; *Verbs with Accusa-*  
 176 *tive or Dative in different sense* . . . . . 99
- § 172- *Intransitive verbs with Ablative*; *Verbs of motion,*  
 183 *separation, origin*; *Verbs of fulness, plenty, etc.*; *deponents utor, fruor, fungor, etc.*; *Verbsexpressing emotion* . . . . . 100-101
- § 184- *Verbs with Genitive*; *est with genitive expressing*  
 188 *character, scope, etc.*; *Verbs of accusing, condemning, etc.*; *misereor, pudet, taedet, etc.*; *interest (refert)*; *Verbs of remembering and forgetting* . . . . . 102-104

## USES OF CASES :

- § 189- *Genitive*; *adjectival*; when *not* equivalent to *English*  
 201 '*of.*' *Possessive Genitive*; *Genitive of Definition*; *causa, gratia, with Genitive*; *Genitive of Quality*; *of value*; *Subjective and Objective Genitive*; *Partitive Genitive*; *Genitive with plenus, similis, particeps, etc.* . . . . . 104-112
- § 202- *Dative*; *Indirect Object (most often Personal)*;  
 211 *Person affected*; when *not* equivalent to *English* '*to*' or '*for*'; *Dative of Possessor*; *of Person interested (Ethic)*; *of Agent with Gerundive*; *of Complement*; *of Indirect Object with Adjectives*; *Dative of Result or Aim (Predicative)* 112-117
- § 212- *Ablative*: *adverbial*; '*by*'—*Agent, Instrument*;  
 227 '*with,*' *instrument, accompaniment, manner*; *Ablative Absolute*; '*From*'—*motion, origin*; *Ablative of Respect*; *of Standard*; *of Price*; *of Measure of Difference*; *of Comparison* . . . . . 117-123
- § 228- *Expressions of Place and Time*; *Place 'where,'*  
 239 '*from which,*' *usage with names of towns, domus, rus*; *Ablatives of Place without Preposition*; *Time 'when' without Preposition*; *some exceptions. Time within which*; *Time before or after* . . . . . 123-128

# CONTENTS

xi

PAGE

§ 240-	Pronouns ; distinct uses of <i>is</i> , <i>hic</i> , <i>iste</i> , <i>ille</i> ; 'that of Marcus,' 'those standing by' ; opposed uses of <i>hic</i> , <i>iste</i> , <i>ille</i> . . . . .	128-131
§ 251-	Indefinite Pronouns ;—'any,' <i>quis</i> , <i>quisquam</i> , <i>quivis</i> ;	
260	'some,' <i>aliquis</i> , <i>non nemo</i> , <i>quidam</i> , <i>nescio quis</i> . . . . .	132-136
§ 261-	Reflexive Pronouns ; use of <i>se</i> and <i>ipse</i> ; of <i>is</i> or	
265	<i>ille</i> and <i>se</i> ; <i>ipse</i> in emphatic contrast ; <i>se</i> in reciprocal sense . . . . .	136-138
§ 266-	Correlatives ; Adjective ; <i>tantus</i> , <i>quantus</i> , etc. ;	
273	Adverb ; <i>ibi</i> — <i>ubi</i> , <i>tam</i> — <i>quam</i> , etc. ; 'such a good man,' 'this great danger,' 'such a good man as this' : . . . . .	138-140
§ 274	<i>alius</i> ; <i>alter</i> . . . . .	141-142
§ 276-	'Each,' 'Every' ; uses of <i>quisque</i> ; of <i>unus quisque</i> ;	
279	of <i>uterque</i> . . . . .	142-144
§ 280	Idiomatic uses of <i>Prepositions</i> ; with Accusative ;	
and 281	with Ablative . . . . .	144-147
§ 282	<i>Numerals</i> ; Cardinal ; Ordinal ; Distributive . . . . .	148-150
PIECES FOR TRANSLATION . . . . .		155-328
SPECIAL VOCABULARY :—(English words which vary in meaning or use) . . . . .		330-345
INDEX RERUM . . . . .		346-347
GENERAL VOCABULARY . . . . .		348-379
VOCABULARY OF PROPER NAMES . . . . .		380-381
LATIN INDEX . . . . .		382-385





# CONTINUOUS LATIN PROSE

## INTRODUCTORY HINTS

§ 1. Use the English-Latin Vocabularies as little as possible. Try to recall words which you have met with in your Caesar or Cicero: if you are not sure of them, it is best to look them up in the *Latin Dictionary*, which will give you their exact meaning and correct use. When you have produced a word from your own memory and *used* it in your Latin Prose, that word will have become a more or less permanent possession. If you have merely found it in the Vocabulary and transferred it to paper, the impression made upon your memory will be much slighter and more transitory.

§ 2. In dealing with a continuous passage, you must read it through carefully and be sure that you understand its meaning.

It is the *meaning* of the sentences that you have to translate, *not* their *form*; and the meaning can often be expressed in a much simpler and more direct way.

e.g. 'He was reluctant to hold his peace' = He was unwilling to be silent. *Conticescere noluit*, or *invitus conticuit*.

'The country advances in civilisation' = The citizens become more civilised. *Cives humaniores fiunt*.

'The situation of the army is most critical' = The army is in great danger.

*Exercitus in summo* { *periculo* } *est*, or *versatur*.  
                          { *discrimine* }

'His remarks produced a great effect upon his audience' = His speech (or, the things which he said) greatly moved the minds of those who heard him.

*Oratio eius vehementer animos audientium commovit*.

'The neighbouring districts suffered terribly from the ravages of pestilence' = Those who inhabited the neighbouring country were afflicted by very severe disease.

*Qui agros vicinos incolebant, gravissimo morbo vexati sunt.*

§ 3. You must always take a *passage sentence by sentence*, and with a view to the *logical connection* of sentences (*not word by word*). If you do not, you will make ridiculous mistakes in your choice of words, since many English words are used in a variety of meanings for each of which there may be a different Latin equivalent.

*e.g.* A fair lady = **pulchra puella**. A fair fight = **aequum certamen**.  
A fair wind = **ventus secundus**.

I loved her once = **quondam eam amavi**. I saw her once and never again = **eam semel non iterum vidi**.

He was then in command of the army =  $\left\{ \begin{array}{l} \text{Tum} \\ \text{Eo tempore} \end{array} \right\} \text{exercitui praefuit}$ .

He went first to Sicily, then to Rome = **Primum ad Siciliam deinde Romam profectus est**.

We hope then that you will come soon = **Speramus igitur te mox venturum**.

§ 4. In turning English into Latin the difficulties to be faced are of two kinds.

(1) In the construction of **Sentences** and their combination in **Periods**.

(2) In finding the correct equivalent in Latin for English *words and phrases*.

### § 5. Sentences and Periods.

(a) In *English* narrative we often find a series of **Co-ordinate** (independent) Sentences.

He made a sudden attack, (he) stormed the city and (he) gave it up to be sacked by his soldiers.

In *Latin* two or more sentences may be combined in one by the use of **participles**.

*Subito impetu facto urbem expugnatam militibus diripiendam dedit.*

Or the most important of the sentences is selected as the **Principal** clause, the others are made **Subordinate**. (See Ex. 171.)

*e.g.* Caesar was reluctant to give the impression that he was afraid. Still he realised the perils of the situation. Prompt action was evidently necessary. A council of war was summoned at once, and he consulted his officers as to the best way out of the difficulty.

The main statement here is 'Caesar consulted a council of war': to that everything else is made **subordinate**.

**Caesar**, *cum intellexisset rem in summum discrimen venisse, etsi opinionem timoris praeberere nolebat, tamen quod sine mora consilium capiendum existimavit, legatos statim ad consilium arcessitos interrogavit, quid in his tantis difficultatibus faciendum censerent.*

(b) In English the *connecting links* between **Sentences** and **Periods** are often omitted: in Latin these links (when, since, although, nevertheless, therefore, etc.) *must be expressed*, or the *sentences connected by relatives*.

*e.g.* In the example given above:—

The main statement is—'Caesar summoned a council of war.'

**Circumstantial clause**—*since (cum)* he realised. . . .

**Concessive clause**—*although (etsi)* he was reluctant. . . .

**Causal clause**—*because (quod)* prompt action. . . .

(c) In the co-ordinate sentences in English there is often a *change of subject*: in arranging these as **Principal** and **Subordinate** in Latin, the *same subject should be retained throughout as far as possible*.

*e.g.* In example given:—

Subject.—'Caesar.'

'Prompt action was evidently necessary'—*Caesar thought that prompt. . . .*

'A council of war was summoned'—*Caesar summoned a council. . . .*

(d) Examples of combination by use of Participles.

He *summoned* the officers and *asked* them.

*Legatos arcessitos interrogavit.*

He *took* the city and *burnt* it. *Urbem captam incendit.*

He *addressed* his men and *encouraged* them.

*Suos allocutus confirmavit.*

His friends *asked* many questions but he *gave no answer*.

*Amicis multa interrogantibus nihil respondit.*

They *killed* the sailors and *sank* the ship.

*Nautis occisis navem demerserunt.*

(e) The **various Relative words** (*qui, quo, unde, etc.*), as referring to something already spoken of (their **antecedent**) naturally form connecting links between sentences as well as clauses. They are equivalent to **conjunctions** attached to some **demonstrative pronoun or adverb**. The co-ordinating conjunctions (which join two **independent** sentences) are:—*and, but, for* and others.

**Qui** can, therefore, be used where in English we should say, and he . . ., but he . . ., for he . . . And the Relative is often used in Latin *after a stop where English omits the Conjunction altogether*.

*Caesar Avaricum contendit ; quo cum venisset . . .*

Caesar hurried to Avaricum ; and when he arrived there . . .

” ” ” when he got there . . .

” ” ” he arrived there and . . .

*Caesar copias flumen transduxit ; quare cognita Vercingetorix . . .*

Caesar took his forces over the river ; when V. learned this . . .

” ” ” V. learned this and . . .

For the use of Relatives for **subordinating** conjunctions (in order that, because, etc.), see § 68.

NOTE.—In ordinary Latin narrative the connected style is best ; but in the *graphic presentment of a thrilling story*, especially as the interest reaches its culminating point, the narrator often goes back to the simpler and more primitive style, in which *fact after fact*, one aspect after another, is presented, *without stopping to indicate the connection*.

The following passages (1) Caesar's description of the final defeat of the Gauls at Alesia ; (2) Cicero's account of the dramatic exposure of Catiline's accomplices, are good examples of this vivid style.



- (1) *Nostri, omissis pilis, gladiis rem gerunt. Repente post tergum equitatus cernitur; cohortes aliae appropinquant. Hostes terga vertunt; fugientibus equites occurrunt. Fit magna caedes. Sedulius, dux et princeps Lemovicum, occiditur; Vercassivellaunus Arvernus vivus in fuga comprehenditur; signa militaria LXXIII ad Caesarem referuntur: pauci ex tanto numero se incolumes in castra recipiunt.*—CAESAR, *B.G.*, vii. 88.

Our men dropped their javelins and took to their swords. Suddenly the cavalry appeared in (the enemy's) rear; the other cohorts approached the scene of action. The enemy fled; the cavalry met them in their flight. There was a great slaughter. Sedulius . . . was killed; Vercassivellaunus . . . was taken prisoner in the rout; seventy-four flags were brought to Caesar: of all this great number a few only reached their camp in safety.

- (2) *Primo ostendimus Cethego signum: cognovit: nos linum incidimus, legimus.*

Introductus est Statilius: cognovit et signum et manum suam: recitatae sunt tabellae in eandem fere sententiam: confessus est.—CICERO, *in Catil.*, iii. 5.

First we showed Cethegus his own seal: he acknowledged it: we cut the thread,\* we read (the letter).

Statilius was brought in: he acknowledged his seal and his own handwriting: the letter was read aloud, being to much the same effect (as that of Cethegus): he admitted his guilt.

**§ 6. Words and Phrases.**—Some of the difficulties in finding the Latin equivalent for an English word or phrase may be avoided by attention to the following points.

The English word may have *more than one meaning or use*: you must consider what is its meaning in the context in which you find it.

---

\* The letter would consist of two tablets (*tabellae*) bound together with thread (*linum*) the fastening of the thread being secured by the seal (*signum*).

**People** may mean *nation, common people, people as opposed to government, persons.*

*Hannibal cum populo Romano bellum gessit,*  
Hannibal waged war with the Roman people (nation).  
*Coriolanus plebi invisus erat,*  
Coriolanus was hated by the (common) people.  
*Senatus Populusque Romanus,*  
The Senate and people of Rome.  
*Sunt qui dicant,*  
Some people say.  
*Omnes homines consentiunt,*  
All people are agreed.

**Country** may mean *native land, territory, country as opposed to town*; or it may be used for the *people of the country.*

*Dulce et decorum est pro patria mori,*  
It is pleasant and honourable to die for one's country.  
*Caesar in fines (or agros) hostium exercitum duxit,*  
Caesar led his army into the enemy's country.  
*Tu in urbe manebis; ego rus abibo,*  
You will stay in town; I shall go into the country.  
*Cives maxime adventu hostium perturbati sunt,*  
The country was much alarmed by the approach of the enemy.

§ 7. In *English* the same Active verb may have two uses, in one of which it is **Transitive**, in the other **Intransitive** or **Reflexive**.

The *Latin verbs* corresponding to these will generally be found to be **Transitive** only: for the **Intransitive** or **Reflexive** we must use either—

(1) The **Passive of the Latin verb** in Middle or Reflexive sense:—

TRANS. *Hostes terga vertunt,*  
The enemy turn their backs (= take to flight).  
*Hostes in fugam vertimus,*  
We {turn} the enemy to flight.  
          {put}  
INTRANS. *Hostes in fugam vertuntur,*  
The enemy turn and flee.  
*Ad amicos conversus,*  
Turning to his friends.

- TRANS. *Aetas omnia mutat,*  
Time changes all things.
- INTRANS. *Tempora mutantur nos et mutamur in illis,*  
Times change and we change with them.

(2) The Reflexive pronoun supplied as the object of the Transitive verb :—

- TRANS. *Oppidum Caesari dedunt,*  
They surrender the town to Caesar.
- INTRANS. *Hostes se Caesari dedunt,*  
The enemy surrender to Caesar.
- TRANS. *Duo consules copias iungunt,*  
The two consuls join their forces.
- INTRANS. *Se Caesari iungit* (or *se cum Caesare coniungit*),  
He joins Caesar.

(3) A different Latin verb for the Intransitive sense :—

- TRANS. *Imperium auxit,*  
He increased the Empire.
- INTRANS. *Discordia crescit,*  
Discord increases.
- TRANS. *Librum mihi reddidit,*  
He returned the book to me.
- INTRANS. *Romam rediit,*  
He returned to Rome.
- TRANS. *Copias exposuit,*  
He landed his forces.
- INTRANS. *In litus egressus est,*  
He landed on the shore.
- TRANS. *Sol herbam urit,*  
The sun burns the grass.
- INTRANS. *Domus ardet,*  
The house is burning.

NOTE 1.—Other verbs of the same kind are : *break, collect, feed, move, please, roll, steer*. A number of words which have more than one meaning or use will be found treated in a *Special Vocabulary* (p. 330), e.g., *then, now, but, once*, etc.

NOTE 2.—The explanation of the Intransitive use in English may be that it is really *reflexive*, but the *reflexive pronoun* is understood not expressed.

There are also cases in which an object (other than reflexive) habitually used with a certain verb comes to be *understood* :

*e.g.* with the verb 'to steer,' we may say :

I *steer* the ship (TRANS.).

*Steer* closer to the shore (Object understood).

and even, The boat *steers* (=answers her helm) badly (INTRANS.  
=Passive).

The same tendency appears in Latin:

*e.g.* in **muto**, **verto**, etc., especially with present Participle, **vertente anno**=as the year turns, or at the turn of the year.

and with *moveo* (sc. *castra*), *solvo* (sc. *naves* or *ancoras*).

**appello** (sc. *navem*), **mereo** (sc. *stipendia*).

naves e portu leni vento solverunt.

The ships weighed *anchor* from the harbour in a gentle breeze.

*Ad eum locum appellit.*

He put in (his ship) to that place.

*Multos annos cum Varo in Germania meruit.*

He *served* (earned his pay as a soldier) many years in Germany under Varus.

§ 8. Many *English words derived from Latin* have passed away from the original meaning; so that the Latin word which most resembles the English is no longer in all cases its correct equivalent. A few examples of such words are: *acts, actions, attain to, famous, fatal, mortal* (= causing death), *nation. obtain, office, prove, receive, secure*; there are many others.

*Facta sua nemini probare potuit.*

He could not *justify* (not prove) his *actions* to anyone.

*Cum oppidum recepisset, coronam auream accepit,*

When he had *recovered* the town, he *received* a golden crown.

*Illo fatali die vulnus mortiferum accepit.*

On that day of doom (fateful day) he received a  $\left\{ \begin{smallmatrix} mortal \\ fatal \end{smallmatrix} \right\}$  wound.

(but if *mortal* = subject to death, **mortalis**.

*Di immortales sunt, homines mortales.*

The gods are immortal, men are mortal.)

Magistratum *vi* comparatum multos annos obtinuit.

The office which he obtained by violence, he held for many years.

**acta** = proceedings, happenings, (**acta diurna** = the day's record).

**attinere ad** = to belong to (not, attain to).

**officium** = duty (not office, in the sense of official rank).

**famosus** is used in Latin in a bad not a good sense.

**securus** = free from care, (*secure* = *safe* is **tutus**).

**obtinere** = to hold on to, keep (to *obtain* is *consequor*, *adipiscor*, *nanciscor*, *comparo*).

**occupare** = to seize (generally *before* some one else).

**iniuria** = wrong (infringement of *rights*), (*injury* is **damnum**).

**opprimere** = to crush, (oppress is *vexare*).

**vilis** = cheap, (*vile* is *turpis*, *foedus*).

§ 9. When we use **Metaphorical language** we are speaking of one kind of experience in terms of another kind.

(a) As for instance :

*man* in terms of *flower or plant*.

**floret** = he flourishes : **in aetatis flore** = in the flower of life.

*the passions* in terms of *fire*.

**amore incensus** = on fire with love : **flagrante ira**, in a blaze of wrath : **invidiam conflare** = to fan the fire of hatred.

*understanding* in terms of *sight* (light and darkness).

**luce clariora sunt consilia tua** = your schemes are clearer than daylight.

**vox obscura** = a dark saying, a mysterious utterance.

Many of these comparisons are so obvious and natural as to be common to both English and Latin, and many others are doubtless borrowed by English writers from Latin.

(b) Many metaphors, however, are drawn from the *familiar experience* of the people : *e.g.* People familiar with *the sea* will use such metaphors as, 'this is quite plain sailing'; 'he sails under false colours'; 'sailing near the wind'; 'we were taken aback'; 'he is out of his depth'; 'I have lost my bearings',—which, if translated word for word into another language, might have no *metaphorical sense* but only their *literal* meaning.



(c) The same applies to *figurative* uses by which a *symbol* of a state represents the state itself:

e.g. *Crown, throne*, are used in English for *sovereignty*.

*Corona*, a garland; *solium*, a throne, do not symbolise sovereignty in Latin. *Regnum* must be used.

So in Latin, in *vincula coniectus* = *imprisoned*, (chains are no longer symbolical of prison in English);

*cedant arma togae* = *war* must yield to *peace*,

(though *arms* would be intelligible in English as a symbol of *war*, a *cloak* would not be a symbol of *peace*.)

(d) Caution must, therefore, be exercised in translating *metaphors*: if we cannot find that the *same* or a *similar* metaphor is used in Latin, or that some *different* metaphor is used in the same connection, we must express the meaning in *simple and direct form*.

There are some common metaphors or figures of speech in which *Latin closely resembles English*:

*Fons malorum*, a source of trouble; *spem alit*, he fosters hope;  
*semen malorum*, a seed of trouble; *tempestas invidiae*, a storm of hate; *honorum gradus*, the ladder of promotion.

*Ferro et igni*, with fire and sword.

*Pro aris atque focis*, for hearth and home (altars).

*Pedem referre*, to step back, } = retreat.  
*loco cedere*, to give ground. }

*Catilinæ nota turpitudinis inusta est*, Catiline is branded with infamy; *ad vim et arma descendit*, he sinks to violence (as a last resource).

§ 10. A large number of **Abstract Nouns** are used in English, which in Latin either *do not exist* (e.g. 'possibility,' 'probability'), or are not used in the same way as in English. When we say, 'He is speaking the *truth*,' we mean, 'He is saying things which are true.' So in Latin we must say, '*Vera* (not *veritatem*) *dicat*.' *Veritas* (the abstract noun) means the *principle of truth*, as in:

'*Magna est veritas et praevalet*.'

'Great is the truth and it prevails.'

Accordingly, even when a corresponding **Latin Abstract** does exist, it is often better to use a **concrete** form of expression:

'The world regards ingratitude with detestation' (= All men hate an ungrateful person). *Omnes immemorem benefici oderunt.*

There are many ways of rendering these **Abstract Nouns** in Latin : a number of examples are given below :—

(a) *Vates omnia novit, et futura et praeterita.*

The seer knows all, the past as well as the future.

(but *de rebus futuris nolo loqui.*

I am unwilling to speak of the future (since 'futuris' alone might be the ablative of *futuri*)).

(b) *Hoc agebat ut quam maxime civibus prodesset.*

He made it his endeavour to benefit his countrymen as much as possible.

*Ex quo factum est ut in summo honore haberetur.*

The result of this was that he was held in very high esteem.

*Multa et praeclara ausus est.*

His enterprises were numerous and brilliant.

*Inimici multa de rebus gestis eius mentiti sunt.*

His enemies told many falsehoods about his achievements.

(c) *Matris amissae dolor.*

Grief for the loss of a mother.

*Post victos Britannos ad Galliam rediit.*

After the conquest of Britain he returned to Gaul.

*Summum mihi gaudium affert restituta Respublica.*

The restoration of the constitution gives me great joy.

*Regnatum est Romae CCXLIV annos, a condita urbe ad liberatam (urbem).*

The Roman monarchy lasted 244 years, from the foundation of the city to its liberation.

(d) Many **Abstract Nouns** may be rendered by **Infinitives**, when the action not the quality is specially indicated.

Gratitude (to feel grateful) = *gratiam habere.*

Foresight = *futura providere.*

Uprightness = *honeste agere.*

Sincerity (of speech) = *sincere loqui.*

Hesitation = *dubitare.*

Prosperity = *prosperis rebus uti.*

Caution and moderation = *caute et modeste agere.*

Successful operations = *bene rem gerere.*

(e) Sometimes it is best to use an **Impersonal verb**.

**Tota urbe trepidatum est.**

{ Alarm  
Confusion } spread through the whole city.  
{ Dismay }

**Deliberatum est in Senatu.**

A discussion arose in the Senate.

**Acerrime certatum est, or pugnatum est.**

A fierce struggle or fight took place.

**Illud quaeritur, quis hoc fecerit.**

The question is who did it.

**Imperatum est eis ut signa inferrent.**

Instructions were given them to advance

**Ab omnibus ad arma concursum est.**

There was a general rush to arms.

(f) Such **Abstract Nouns** as—applause, assistance, consent, influence, instigation, suggestion, pressure, persuasion, leadership, petition, request, may be rendered by the **Ablative Absolute** :

*e.g.* **Absente Caesare** = in Caesar's absence.

**Me duce** = under my command or leadership.

**Consentiente atque adiuvente domino aedes incensae sunt.**

The house was burnt with the consent and even the assistance of the owner.

**Haec omnia auctore et suasore Catilina facta sunt.**

All this was done by the suggestion and persuasion of Catiline.

**Conclamantibus et gratulantibus civibus ad urbem rediit.**

He returned to the city amidst the applause and congratulations of the citizens.

**Ipsa auctore, Caesarem petentibus Aeduis haec fecisse scimus.**

We know on his own authority that Caesar did this at the request of the Aedui.

(g) Some **Abstract Nouns** such as—nature, character, amount, size, number, date, origin, destination, object, reason, motive, are best expressed by **qualis, quantus, quot, quando, unde, quo, cur, quamobrem, or quam** with adjectives, in an **Indirect Question** (see § 105).

*Quot sint hostes, quando adventuri sint, nescimus.*

We do not know the *number* of the enemy or the  $\left\{ \begin{smallmatrix} \text{date} \\ \text{time} \end{smallmatrix} \right\}$  of their coming.

*Non habebam  $\left\{ \begin{smallmatrix} \text{quomodo} \\ \text{unde} \end{smallmatrix} \right\}$  reperirem vel qualis esset, vel cur adesset.*

I had no  $\left\{ \begin{smallmatrix} \text{means by which} \\ \text{source from which} \end{smallmatrix} \right\}$  I could learn the *character* of the man or his *reason* for being there.

*Quam fortis ille fuerit, quantos labores perfecerit, omnes accepimus.*

We have all heard of his *bravery* and the *greatness* of his labours.

*Velim scire quo eas, qua de causa hoc iter susceperis.*

I should like to know your *destination* and your *motive* for undertaking this journey.

So also—thoughts, hopes, fears, etc.

*Quid sentiam de his rebus, quid sperem, quid metuam, paucis exponam.*

I will briefly explain my *thoughts*, *hopes* and *fears* about this matter.

§ 11. The word **Res** = thing, affair, matter, is very widely used in Latin, where in English we use more definite Abstracts, such as—arrangements, preparations, incidents, facts, circumstances, enterprise, situation, business, task, etc. : in Latin the particular meaning to be attached to **res** is inferred from the **context** :

e.g. *Petunt a Vercingetorige Aedui ut . . . Re impetrata . . .*

The Aedui begged Vercingetroix that . . . The *request* being granted . . .

so *Probata re* = the *proposal* being approved.

*Hac re cognita* = having ascertained this *fact*.

*Quibus rebus perfectis* = and having completed these *arrangements*.

*His rebus comparatis* = having made these *preparations*.

*Magnam haec res Caesari difficultatem afferebat.*

This *situation* made it very difficult for Caesar.

*Res difficillima est omnibus placere.*

It is a very hard *task* to please everyone.

*Nomine privatus erat, re vera patriae parens.*

Nominally he was a private citizen,  $\left\{ \begin{smallmatrix} \text{in fact} \\ \text{in reality} \end{smallmatrix} \right\}$  the father of his country.



Other uses of *res*.

*pro tempore et pro re* = according to the circumstances.

*ex tempore et ex re* = as the circumstances require.

*res militaris* = warfare.

*res familiaris* = private property, personal interests.

*res frumentaria* = victualling arrangements.

*rerum scriptor* = a historian—(a recorder of events)

*res* { *novae*  
      *novandae* } = a revolution—(political or constitutional).

*rerum natura* = 'Nature' (= Natural law).

## -ing.

§ 12. The termination *-ing* in English appears both in **Participles** and in the **Gerund** and **Gerund Adjective**.

The **Participles** moreover are loosely and indefinitely used in *different senses*, which must be distinguished and more definitely expressed in Latin.

The cases in which the Latin **Present Participle** can be used for the English forms in *-ing* are comparatively rare. It is to be used only when the English is equivalent to *engaged in doing*, or *in the act of doing*: that is to say when the action it denotes takes place at the same time as that of the principal verb.

(a) The following examples show when the **Present Participle** can be used :

*Travelling* to Brundisium he met his friend *returning* to Rome.  
*Brundisium iter faciens, amico Romam redeunti obviam venit.*

(But—*Travelling* (*i.e.* having travelled) to B. he met his friend there. *Cum B. iter fecisset amicum ibi convenit.*)

*In horto ambulans, quendam vidi terram fodientem.*

*Walking* in the garden, I saw a man *digging* (engaged in . . .)

*Hostes fugientes cum equitatu secutus est.*

He followed the *fleeing* enemy with the cavalry.

*His discedentibus pauca locutus est.*

He spoke a few words to them *as they were departing*.

*Adstantes ut sibi opem ferrent obsecravit.*

He besought those *standing by* \* to help him.

**Also in Ablative Absolute.**

*Nullo prohibente copias flumen transduxit.*

No one opposing him he led his forces across the river.

(b) Sometimes also the **Present Participle** takes the place of a **Conditional** or **Relative** clause.

e.g. *Mendaci homini ne verum quidem dicenti credere solemus.*

We do not believe a liar even  $\left\{ \begin{array}{l} \text{if he speaks} \\ \text{when he is speaking} \end{array} \right\}$  the truth.

*Bestiis nihil laborantibus terra ipsa pastus varios praebebat.*

The earth spontaneously provides many kinds of fodder for the beasts who do not work.

§ 13. The **Present Participle** must be avoided in sentences like the following :—

*Pitching* (i.e. when he had pitched) his camp on a hill he awaited the enemy's approach.

$\left\{ \begin{array}{l} \text{Cum castra in colle posuisset} \\ \text{Castris in colle positis} \end{array} \right\}$  *adventum hostium expectabat.*

*Turning* (i.e. having turned) to his friends he said . . .

*Ad amicos conversus, dixit . . .*

*Seeing* his fall, they all fled . . .

*Eum occisum cum vidissent, omnes fugerunt.*

*Knowing* his character (i.e. since I knew) I sent him away.

*Cum intellegerem qualis esset, eum dimisi.*

*Knowing* the danger (i.e. although he knew, he did not shrink from the contest.

*Etsi intellegebat quam periculosum esset, certamen non detrectavit.*

Anyone doing this (i.e. if anyone does) will be punished.

*Si quis hoc fecerit, poenas dabit.*

NOTE—(a) When the English Present Participle refers to a completed action (e.g. *pitching* his camp, he waited), the normal construction in Latin is the *Ablative Absolute*. The use of this involves a change from Active to Passive, 'pitching his camp' becomes 'the camp *having been pitched*.'

(b) The Deponent verbs, however, have a Past Participle in *Active* sense ; so that these may be used without the above change of construction, e.g. from *reor*, *gradior* and its compounds : *ratus* = thinking, *progressus* = having advanced, etc.

§ 14. For uses of Gerund Infinitive and Gerund Adjective see §§ 131-151. The English Gerund sometimes requires a different rendering in Latin. Note the following examples :

They thanked him *for saving* the city.

*Gratias ei, { qui } urbem conservasset, egerunt.*  
*{ quod }*

They had no reason *for being afraid*.

*Non habebant cur timerent.*

By *keeping* silence they express their condemnation of you.

*Cum tacent, te condemnant.*

*Instead of helping* me you were a hindrance.

*Cum mihi auxilio esse deberes, impedimento eras.*

He told the soldiers to start at once *without waiting* for the rest.

*Milites statim proficisci, neque ceteros expectare, iussit.*

*After killing* the Dictator, the conspirators dispersed.

*Coniurati, postquam Dictatorem occiderunt, diversi abierunt.*

Before *hearing* from you, I was *on the point of writing* to you.

*Priusquam literas tuas accepi, in eo erat ut ad te scriberem.*

to.

§ 15. There are many uses of the **Infinitive** in English for which a different construction must be used in Latin.

Especially in clauses which express *Purpose* or *Result* the Infinitive must be avoided.

I came *to see* him. *Veni ut eum viderem.*

He is so bold as *to be* reckless. *Tam audax est ut temerarius sit.*

Note also the following examples :

I told him not *to do* it. *Imperavi ei ne hoc faceret.*

Such men are not fit *to live*.

*Eiusmodi homines non digni sunt qui vivant.*

He is not the man *to command* an army.

*Non is est qui exercitui imperare possit.*

This is no time *to play*.

*Non in tali tempore ludendum est.*

I came too late *to see* him.

*Serius veni quam ut eum videre possem.*

The camp is *too strong* to be taken by assault.

*Firmiora sunt castra quam quae expugnari possint.*

I was the first *to discover* this.

*Primus ego hoc inveni.*

That which is disgusting *to do* is shameful *to speak of*.

*Quod foedum factu, idem turpe dictu.*

I have no fault *to find* with old age.

*Nihil habeo quod incusem senectutem.*

What reason have you *to be afraid*?

*Quid causae est cur timeas?*

My father gave me land *to till*.

*Pater mihi agrum colendum dedit.*

*To cut* a long story short.

*Ne plura dicam, or Quid plura?*

I was scarcely alive, *not to say* unharmed

(. . . *much less* unharmed).

*Vix vivus eram, ne dicam incolumis.*

‘And.’

## § 16. Et, -que, atque, ac.

**Et** can be used for **and** in any connection.

Note the following rules :

(1) In connecting *more than two things*, we use in English **and before the last** :

*e.g.* Men, women **and** children were massacred.

In *Latin et* must be used *between all the terms or not at all*; and it is frequently placed *before the first* as well.

*Viri, mulieres, infantes trucidati sunt.*

(or—*et viri et mulieres et infantes* . . . See (3) below).

(2) When three or four words or sentences are thus put together the absence of connecting particles is very common in Latin.



This is called *Asyndeton*.

**Veni, vidi, vici.** I came, and saw, and conquered.

**Abiit, excessit, evasit, erupit.** He departed, he left the town, stole away, made a dash for the open.—Cic., *Cat.* 2. 1.

**Non feram, non patiar, non sinam.** I will not bear it, endure it or allow it.—Cic., *Cat.* 1. 5.

(3) When **et** is repeated with each of two or more terms there is generally *greater emphasis on the combination*.

*Et ego et tu cives Romani sumus.*

Both you and I are Romans.

*Et viri et mulieres et infantes.*

All of them, men, women and children.

**Et monere et moneri proprium est amicitiae.**

Mutual plain speaking is the essence of true friendship.

(4) 'And not' should be translated by **neque, nec** (not by **et non**).

I know the man and do **not** love him.

*Hominem novi, neque diligo.*

§ 17. **-que** and **atque** imply generally some similarity between the terms connected, *i.e.* they are : (1) things of the same kind ; (2) connected in thought ; (3) commonly connected in speech :

*e.g. Senatus Populusque Romanus, noctu dieque, terra marique, se suaque omnia, fusi fugatique, nudi atque inermes, infamia atque indignitas rei.*

§ 18. If **atque** is used, the second of the terms is often *emphasized*, or is a *stronger form* of the first.

**Atque** therefore often = *and even, and especially, nay even*.

*In hoc gravissimo atque acerbissimo casu.*

In this serious and even cruel plight.

*Honestissimi atque optimi viri.*

Honourable, nay excellent men.

*Ducem (coniuratorum) intra moenia atque adeo in Senatu videtis.*

You see the ringleader within your walls, nay more in the very Senate.

*Gratia dis habenda est atque huic ipsi Iovi Statori.*

—CIC., *Cat.* 1. 5.

We have to thank the gods, and especially this Jupiter Stator himself.

*Omnium superiorum dimicationum fructum in eo die atque hora docet consistere.*—CAES., *B.G.* vii. 86.

He told them that all they had gained in the previous fighting was at stake on that day, nay, at that hour!

§ 19. **Atque**, at the beginning of a sentence, is used to introduce a *new point*, concluding the previous discussion. = 'and indeed.'

**Atque hunc quidem unum vicimus.**—CIC., *Cat.* 2. 1.

And indeed we have beaten this one (of our enemies).

**Ac** (a weaker form than **atque**) must not be used before a vowel, or *h*.

**Atque** may be used before consonants as well as vowel or *h*.

§ 20. *Even, also, too* are expressed by **etiam**, **vel**, **quoque** (sometimes by **et**. **Et tu, Brute!** You too, Brutus!) *Not even* by **ne . . . . quidem**. The emphasized word is placed between **ne** and **quidem**.

**Ne sapientissimus quidem omnibus horis sapit.**

*Not even the wisest man is wise at every moment.*

## Order.

§ 21. The order of words in a Latin sentence is much more free than in English: there is however a **Normal arrangement** of the parts of a sentence, and if this is changed, it is because there is a reason for changing it.

It may be changed merely for **Euphony** (*i.e.* to avoid an arrangement which is unpleasing to the ear); but much more frequently because it is desired to *bring some part of the sentence into prominence*,—to *emphasize it*.

### Normal arrangement.

In dealing with *short sentences*, (such as we find in Latin exercise books), which have no context and no particular

emphasis on any one part, the rule for the order of the parts may be said to be as follows (+ = 'words qualifying').

1                      2                      3                      4                      5  
 Subject+, Direct Object+, Indirect Object+, Adverbs, Verb.

e.g. 1 2  
*Caesar, qui in Provincia erat, equites omnes*  
 Caesar, who was in Provence, sent all his cavalry

3                      4                      5

*Labieno legato suo tertio die auxilio misit.*  
 on the third day to help Labienus his general.

§ 22. The *beginning* and the *end* of a sentence are the **Emphatic** positions, and as, in a general way, the **Subject** and the **Verb** are the most important words, they occupy these positions.

To change a word from its normal position draws attention to it: e.g. the **subject** if put **last**, the **verb** if put **first** is made specially significant.

*Libertatem a maioribus traditam nobis ademerunt Romani.*

*It was the Romans* who robbed us of the liberty inherited from our ancestors.

*Iussi ergo Catilinam in exilium abire, si hanc vocem exspectatis.*

Well, *I did order* Catiline to go into exile, if that is the word you are waiting for.

§ 23. In translating a **continuous** passage into Latin there should, as a rule, be some word or phrase which *connects* each sentence with what has gone before, e.g. a **relative** or **conjunction** (see Introductory Hints, § 5 *b*), and this must stand at the beginning of the sentence. Besides this connection there will frequently be some word or phrase which is more *closely related in thought* to the preceding sentence, and is more important to the *argument* or the *development of the story*:

e.g. *Caesar equites Labieno tertio die auxilio misit*

is a sentence in the *Normal order*; but if it were preceded by the clause

*Etsi milites legionarios in castris retinebat,*

emphasis would then fall upon *equites* (in contrast to *milites legionarios*) and the order would be

*Equites Caesar Labieno tertio die auxilio misit*

He kept the *legions* . . . the *cavalry* he sent to help Labienus,

or if preceded by,—

*Cum adventum eius biduum expectavisset . . .*

*Tertio die* would then be emphasized,

*Tertio die Caesar equites Labieno auxilio misit*

He waited *two days* . . . on the *third day* he sent . . .

so also after,

*Cum Ciceronem in Provinciam redire iussisset . . .*

the point would then be the contrast between what he did about *Cicero* and what about *Labienus*.

*Labieno Caesar equites omnes tertio die auxilio misit*

He recalled *Cicero* . . . to *Labienus* he sent . . .

## § 24. Note the following examples of **Emphatic position** :

*Fuit, fuit ista quondam in hac republica virtus.*—CIC., *Cat.* 1. 1.  
That manly courage of which I speak to you *did once exist* in our country (I fear it is gone).

*Nam si te interfici iussero, residuebit reliqua coniuratorum manus.*  
For if I order you to be executed, *there will still be left* the rest of your crew of plotters.—CIC., *Cat.* 1. 5.

*Habemus enim senatus consultum (in te, Catilina).*

*It is true that we have a decree of the Senate (against you, Catiline).*—CIC., *Cat.* 1. 2.

*Loco ille motus est, cum est ex urbe depulsus.*

When he is driven from Rome, *it means to him the loss of his vantage ground.*—CIC., *Cat.* 2. 1.

*Magno dolore Aedui ferunt se deiectos principatu.*

—CAES., *B.G.* 7. 63.

*Great was the resentment of the Aedui at being deposed from their sovereignty.*

*His autem Druidibus praeest unus.*

*There is one Druid who presides over the rest.*—CAES., *B.G.* 6. 13.

§ 25. (a) A word or phrase which **qualifies another** should, as a rule, come **next** to that which it qualifies.

That is :

An **adjective** (or adjectival phrase) next to its **substantive** (generally *after*).

An **adverb** (or adverbial phrase) next to its **verb** or **adjective** (generally *before*).

A word or phrase in **apposition** next to that which it describes (generally *after*).

(b) To change this arrangement generally implies **some emphasis** : e.g. an *adjective separated from its noun* is emphatic.

*Magno me metu liberabis.*—Cic., Cat. 1. 5.

*Great is the fear from which you will release me.*

*Magna dis immortalibus habenda est gratia.*—Cic., Cat. 1. 5.

*Deep should be our sense of gratitude to the gods.*

*Praeclaram vero populo Romano refers gratiam.*—Cic., Cat. 1. 11.

*This is a fine way (ironical) to show your gratitude to the Roman people.*

or an **adverb separated from its verb** :

*Ille optime de Pompeio meritus est.*

*His services to Pompey were really very great.*

§ 26. A **Relative clause** should immediately follow its *antecedent* : unless it does so the meaning may not be clear.

A **connecting word or phrase** should stand *between* the words or sentences which it connects. Therefore the **connecting Relatives and conjunctions** should stand *at the beginning* of their clause. If a connecting Relative and a Conjunction come together, the **Relative** stands *first*.

*Caesar legatos dimisit ; qui cum abiissent, statim profectus est.*

*Caesar sent away the ambassadors, and when they had gone, he set out at once.*

§ 27. So the common **connecting phrases** :

*Qua re cognita*, when this fact was known.

*Quae cum ita sint*, since this is so, this being so.

*Quibus rebus constitutis*, when this had been settled.



*Quam ob rem*, on this account (wherefore).

*Qua de causa*, for this reason, or motive.

*Quod ubi audivit*, when he heard this.

*Quae cum intellexisset*, when he saw (realised) this.

take their place naturally at the beginning of the sentence.

§ 28. The same applies to such connecting verbs as **restat**, **accedit**, **sequitur**, etc.

*Haec omnia ut potui feci, restat ut me bonitati tuae permittam.*

I have done my best, it only remains to trust myself to your indulgence.

*Cato iam aetate provecta est, accedit ut morbo affectus sit.*

Cato is an old man, moreover (another point is that . . .) he is ill.

*Multa iam de crimine dixi, sequitur ut pauca de reo dicam.*

I have said much about the charge, the next thing is to say a little about the accused.

§ 29. With regard to the position of the negative **non**, the following rules should be observed.

(1) If it negatives a single word in the sentence, it should stand immediately before that word.

*Sic vos non vobis mellificatis apes.*

Thus you bees make honey (but) not for yourselves.

*Urbs non ab hostibus capta est.*

The city was taken, but not by the enemy (by traitors within).

*Non semper hoc mihi placuit.*

This did not always please me (sometimes it failed to please).

(2) If it negatives the whole sentence, it stands before the verb.

*Urbs ab hostibus non capta est* or *capta non est.*

The city was not taken by the enemy.

*Hoc mihi semper non placuit* (= *displicuit*).

This always failed to please me (I always disliked it).

If **non** is *emphatic* it may stand first, away from the verb.

**Non**, *si tibi antea profuit, semper proderit.*—CIC., *Ph.* 8. 12.

It is not the case that, if this did you good before, it will always do so.

§ 30. Customary position of certain words.

- (a) The following words *cannot stand first*: **enim**, **autem**, **quidem** (generally *second* or *third*); **demum**, **quoque** (attach themselves *to a particular word*).

e.g. *Tum demum morieris, cum . . .*

Then at last (=and *not till* then) you will die, when . . . .

**Tu quoque haec sentis.**

You also perceive this (as I do).

**Tu haec quoque sentis.**

You perceive *this also* (as well as other things).

- (b) An **interrogative word** stands *first* in its sentence.

**Quid sentias, velim mihi dicas.**

I wish you would tell me what you think.

**Cur nullas a te litteras accepi?**

Why have I had no letter from you?

- (c) The **Adjective** may be said regularly *to follow its noun*:  
(note especially the Possessive Adjectives: **pater tuus**,  
**domus mea**).

It *precedes* when *emphasized*. But the following *as a rule precede*:

<b>Numerals</b>	{ <i>quinque cohortes.</i> <i>tertio anno</i>
<b>Magnus</b>	<i>magna multitudo.</i>
<b>Multi</b>	<i>multi cives.</i>
<b>Pauci</b>	<i>pauci equites.</i>
<b>Summus</b>	<i>summus mons.</i>
<b>Imus</b>	<i>ima vallis.</i>
<b>Extremus</b>	<i>extrema inopia.</i>
<b>Medius</b>	<i>media nocte.</i>

- (d) The **Adverb** generally *precedes* its adjective or verb.  
A few however follow:

e.g. *fere* = generally, almost.

and sometimes *paene* = nearly.

## SYNTAX

### Meaning and use of tenses.

#### § 31. Indicative.

The tenses of the Latin verb are used to show :

- (a) To what **Time** the action or state belongs: **Past**, **Present**, or **Future**. The Present and Future tenses (and true Perfect § 32) are classed as **Primary**, the Past tenses as **Historic**.
- (b) Whether the action is regarded as **Completed**, or **Continuous** (*i.e.* going on and *not* completed).

The **Present** tense *generally*, and the **Imperfect** tense *always*, are used to express *actions or state continuous in time*; the other tenses are not *continuous* (except sometimes the Future):

**dico**, I am speaking; **dicebam**, I was speaking.

§ 32. Note carefully the two uses of the Perfect Tense in Latin :

**PRESENT PERFECT**, **dixi**, I *have* spoken (= I am now in a condition of having spoken. Cp. Irish idiom 'I'm *after* speaking'). **Primary**.

**AORIST PERFECT**, **dixi**, I spoke; the *simplest form of past tense*, and consequently the *usual tense for narrative*. **Historic**.

### Uses of the Present Tense.

§ 33. The Present is used to denote.

(1) An action which is now going on, or an existing state :

*Cupio scire*, I am desiring to know.

*Dormio*, I am sleeping.

(2) A *general* statement as to what happens *at all times*.

*Dulce et decorum est pro patria mori*.

It is a sweet and seemly death to die for one's country.

(3) An action or state which continues *out of the Past into the Present*; generally with *dudum, iam dudum, iam diu, iam pridem*.

*Iam diu cupio scire.*

*I have long wished to know (and still do so).*

*Decem iam annos hic habito.*

*I have been living here for the last ten years.*

(4) A *Past Action* brought into the *Present*, as if it were actually proceeding under the eyes of the person who describes it and of his reader. This is called the **Historic Present** and is very frequently used in Latin (CAESAR, *passim*). It is also used in English, but *much more sparingly*, and should be avoided in translating from Latin. (This Historic Present is regularly used with **dum** = while.)

(5) The Present Infinitive is used as the Principal Verb in vivid narrative to represent a past tense. This is called the **Historic Infinitive**. This Infinitive *sketches* the narrative (pictures it in the smallest possible number of touches), presenting it in the shortest and simplest way by merely *naming* the subject and the action, omitting all conjunctions. It generally represents a rapid, closely connected, succession of actions or states: consequently we most often find a *succession* of **Historic Infinitives**, seldom one alone.

*Titurius trepidare, concursare, cohortesque disponere . . .*

CAES., *B.G.* 5. 33.

*Titurius lost his head, rushed about, posted one cohort here another there.*

### Uses of the Perfect.

§ 34. The Present-Perfect (True Perfect) describes a **Present state** as the result of *completed action* or a *completed process*.

*Lusisti satis, edisti satis atque bibisti, tempus abire tibi est.*

*You have played enough, eaten enough, drunk enough;  
it is time for you to go.*

§ 35. Note that in all verbs which describe a *process*, so that the completion of the process constitutes a *state*, the **Perfect tense** will be used, in **Present** sense, to describe the *State*.

**Cognosco**, I *am ascertaining* ; **cognovi**, I *know*, (have ascertained).  
**Consuesco**, I *grow accustomed* ; **consuevi**, I *am accustomed*,  
 (have grown accustomed).

So also,

**Odi**, I *hate* ; **memini**, I *remember*.

§ 36. Emphasis is sometimes laid upon the fact that the action of the verb is *over* and *completed once for all*.

**Dixi**. I have now *finished* my speech.

**Fuit Ilium**. Troy no longer *exists*.

### Uses of the Imperfect Tense.

§ 37. The Imperfect is used to denote :

(1) An action or state continuous in the Past.

**Cupiebam scire**, I was desiring to know ;  
**dormiebam**, I was sleeping.

(2) An action which is **Tentative** or **Inceptive** ;  
 what the subject was *trying* or *beginning* to do.

*Cum equites vidissent, Galli refugiebant, sed a ducibus retinebantur.*

When they saw the cavalry, the Gauls *began to run away*, but an attempt was made by their leaders to *hold them back*.

(3) Repeated or habitual action.

*Saepe puer in silvis errabam.* I used often to wander in the woods when I was a boy.

(4) An Action or state continued from the more **distant Past** into the **nearer Past** (with *iam diu*, etc. *c.p.*, § 33 (3)).

*Iam dudum cupiebam scire.*

I had long been wishing to know (and was still doing so).

(5) In Narrative style the *main action* is generally expressed by the Perfect, particulars which qualify or expand it are in the Imperfect tense.

*Galli castra oppugnaverunt; tela sagittasque coniciebant et nostros de vallo deturbare conabantur.*

(The *main statement* is here 'the Gauls attacked the camp': 'they threw darts', 'they tried to drive our men from the rampart', are *particulars* of the assault.)\*



### Use of the Futures.

§ 38. The **Future Simple** is used to denote that an action will take place in Future Time (which may be continuous or may not).

Note that *English* uses the **Present Tense** in some cases where the action or state is really to be placed in the Future :

Come to-morrow, if you *can*.

If you *are* here to-morrow, you will see him.

In *Latin* the **Future must be used**: *cras veni, si poteris; si cras aderis, eum videbis*.

§ 39. The **Future Perfect** describes an action as *to be completed in the Future* :

*Scripsero*, I shall have finished writing.

When two Future events are mentioned which are in succession (one of them completed before the other begins), the event which is to happen first must be expressed by the **Future Perfect Tense**.

*Si cras veneris, eum videbis*.

If you come, you will see him.

*Qui prior strinxerit ferrum, eius victoria erit*.

Who first draws the sword, his will be the victory.

§ 40. The **Compound Future, Scripturus sum**, is used to emphasize the present *intention* of the subject, or the Future which is now *impending* over him.

*Bellum scripturus sum quod Populus Romanus cum Iugurtha gessit*.—SALL., *Iug.* 1.

It is my intention to write of the war which the Romans waged with Jugurtha.

*Nos, qui morituri sumus, te salutamus*.

We, who are doomed to die, salute you.

## Tenses of the Subjunctive.

§ 41. In the Subjunctive the *Present* and the *Present-Perfect* are **Primary** Tenses; the *Imperfect*, *Aorist-Perfect* and *Pluperfect* are **Historic** Tenses. In Dependent Clauses the **Sequence of Tenses** must be observed: a Primary Tense must follow Primary, and Historic follow Historic.

**Continuous** action or state is expressed by the *Present* and the *Imperfect*.

**Completed** action by the *Perfect* and the *Pluperfect*.

§ 42. The Subjunctive in a Dependent Clause expresses *Time contemporary with*, or *before*, or *after* the Time of the Verb on which it depends, according to the rule of Sequence of Tenses.

NOTE 1.—The *Present Subjunctive* may express **Future Time** (*i.e.* what is to happen *after* the time of the Principal Verb), if it is dependent upon a verb the meaning of which implies *thought about the future*.

*Vereor ne veniat* = I fear he *will* come.

And in the same case (but in **Historic Sequence**) the *Imperfect* may also do so:

*Verebar ne veniret* = I was afraid that he *would* come.

NOTE 2.—In Reported Speech the **Perfect Subjunctive** (Primary) and the **Pluperfect Subjunctive** (Historic) are used to represent the **Completed Future** of the Indicative. (See § 39.)

Direct Form—*Ei, qui primus murum ascenderit*  
(Fut. Perf.) *coronam dabo.*

Reported Primary—*Promittit se ei qui murum ascenderit*  
(Perf. Subj.) *coronam daturum.*

Reported Historic—*Promisit se ei qui murum ascendisset*  
*coronam daturum.*

NOTE 3.—In Primary Sequence the Subjunctive does not distinguish between, *Present Perfect*, *Aorist Perfect* and *Imperfect*.

*Rogo quid fecerit* =  $\left\{ \begin{array}{l} \text{I ask what he } \textit{has} \text{ done.} \\ \text{I ask what he } \textit{did.} \\ \text{I ask what he } \textit{was} \text{ doing.} \end{array} \right.$

NOTE 4. The Future Participle with **fuerim** is used only in the sense of the Past Potential, *would have*—; **fuerim** is used in *Historic* as well as in *Primary Sequence* (*fuissem* being rare).

$\left. \begin{array}{l} \textit{Rogo} \\ \textit{Rogabam} \end{array} \right\} \textit{quid facturus fuerit.}$   
 $\left. \begin{array}{l} \text{I ask} \\ \text{I was asking} \end{array} \right\} \text{what he } \textit{would have} \text{ done.}$

NOTE 5.—The Perfect Subjunctive is used in *Consecutive Sentences* in *Historic Sequence* to represent vividly the past tense of Narrative. (See Consec. Subj. § 62**[b]**.)

*Tantus erat impetus ut acies hostium profligata sit.*  
 So violent was the attack that the enemy's line was shattered.

## Impersonal Uses.

§ 43. *Impersonal Verbs* are those which have no *Personal Subject*. They are either:—

1. Verbs always Impersonal, as *licet*, *oportet*, etc., or
2. The (Neuter) Third Person Singular of the *Passive of Intransitive Verbs*, used Impersonally, as *pugnatur*, *ventum est*, etc.

§ 44. Impersonals of the first kind have for their subject,  
 (a) An Infinitive or Infinitive Clause :

*Mihi hoc facere licet.*  
*To do this* is allowed me.  
**Te hoc facere oportet.**  
*That you should do this* is a duty.

(b) A clause with **ut** (or **ne**) :

*Casu accidit ut domo abessem.*

It happened that I was away from home.

*Restat ut pauca de me ipso dicam.*

It remains to say a few words about myself.

(c) Some have no other subject than the *feeling* which they express.

*Me fratris tui miseret.*

Pity for your brother moves me.

*Istum sceleris nec paenitet nec taedet.*

No repentance or weariness in ill-doing moves him.

(d) Some have possibly 'the god of the weather'  
(or 'Nature') as their understood subject.

*Pluit, tonat, vesperscit, etc.*

It rains, it thunders, it grows dusk, etc.

(We also find **Iuppiter** *pluit, tonat.*)

§ 45. The **Passive Intransitives** (like § 44 c.) have no subject except that which is contained in themselves.

It is the **Direct Object** of a Transitive Verb in the Active, which becomes its **Subject** when it is used in the **Passive**.

e.g. *Brutus Caesarem occidit.*

**Caesar** a *Bruto occisus est.*

But Intransitive Verbs have no Direct Object in the Active, unless we may say that the action implied in them is the Object :

e.g. *Curro* = I perform the action of running.

The only possible *subject* then of an Intransitive Verb in the *Passive* is this *Internal Object*, the action described by the Verb.

*Pugno* = I perform the act of fighting.

*Pugnatur* = the act of fighting is being performed = fighting goes on.

So *Ventum est* the coming was completed =  $\left\{ \begin{array}{c} \text{he} \\ \text{they} \end{array} \right\}$  came.

*trepidatum est* =  $\left\{ \begin{array}{c} \text{panic} \\ \text{excitement} \end{array} \right\}$  spread.

*beate vivitur* = life is lived happily.

So also the Impersonal use of the Gerund Adjective in the Passive of Intransitive Verbs (with the sense of obligation) :

*Dormiendum est tibi*, you must sleep.

*Currendum est mihi*, I must run.

*Resistendum est hostibus a nobis*, we must resist the enemy.

(The actions of sleeping, running, resisting must be performed.)

NOTE.—It is this Internal object which explains the so-called *Cognate* or *Contained Accusatives* found with the Active of some Intransitive Verbs :

*vitam vivunt*.

*spatium currit*, etc. (See § 169.)

§ 46. The **Impersonal**, 'it is said that,' 'there is a tradition that,' should be avoided in Latin. The verbs *dico*, *trado* should be used **personally** in the passive: or else *dicunt*, *tradunt*, *aiunt* = *they* say, may be substituted :

e.g. It is said that he is = He is said to be—(or They say that he is).

*It is said* that you were present.

*Tu adfuisse diceris*. Not *dicitur te adfuisse*.

(*Te adfuisse dicunt*.)

*There is a tradition* that the Cyclops lived in the island of Sicily.

*Cyclopes in insula Sicilia habitavisse traduntur*.

*Tradunt Cyclopes in insula Sicilia habitavisse*.

§ 47. This **Personal** construction is also found with many other verbs of *saying* and *thinking*, especially in the **Present** and **Imperfect** tenses :



*e.g.* *Pons in Hiberno prope effectus esse nuntiabatur.*—CAES., *B.C.* 1. 62.  
It was reported that the bridge over the Ebro was nearly finished.

*Xanthippe Socratis uxor morosa et iurgiosa fuisse fertur.*

—*A. Gell.* 217. 1.

Xanthippe, the wife of Socrates, is said to have been ill-tempered and nagging.

*Luna solis lumine collustrari putatur.*

It is thought that the moon is lit up by the light of the sun.

*Omnia ficta atque falsa comperta sunt.*

All was found to be a lying invention.

§ 48. In the compound tenses, however, *nuntiatum* { *erat*,  
*dictum* { *erat*, } the impersonal construction is often used.  
                  { *est*, }

*Nuntiatum est Caesari adesse Gallos.*

*Pars, quam Gallos obtinere dictum est.*—CAES., *B.G.* 1. 1.

Especially when the accompanying Infinitive is Perfect Passive.

*Hunc regem a sicario occisum esse dictum est ;*

It was said that this king was killed by an assassin.

instead of

*Hic rex . . . dictus est occisus esse.*

This king was said . . .

Also even in Present and Imperfect, when the verb is accompanied by an adverb, or Dative of the Indirect Object.

*Non dubie mihi nuntiabatur Parthos transire Euphratem.*

—CIC., *Fam.* 15. 1. 1.

It was confidently reported to me that the Parthians were crossing the Euphrates.

§ 49. *Videtur*, *visum est*, when impersonally used mean *it seems good*, *it is decided*.

For *it seems that* the Personal construction should always be used.

*e.g.* It seems that we are = we seem to be.

*It seems* to me that I was mistaken.

*Videor mihi erravisse.*

You, *as it seems*, think otherwise.

*Tu, ut videris, aliter sentis.*

(but—*Visum est castra statim movere.*

*It seemed good to move the camp at once.)*

## Subjunctive Mood.

§ 50. The **Subjunctive** is used to express *ideas* rather than *facts*: it represents the *attitude of mind* of the speaker or subject with regard to the action of the verb. This attitude is very frequently *prospective*: that is to say the action expressed by the Subjunctive Mood is that which is (or was) *desired, willed, or anticipated* by the Subject.

The **Subjunctive** may be :

1. Independent: the Principal Verb of the sentence.
2. Dependent: the Verb of a Subordinate Clause ;  
but in both uses it retains the same general meaning.

### Independent uses of the Subjunctive.

§ 51. The expression of *will* (what *must* be) is called the **Jussive** use of the Subjunctive. Negative **ne**.

(a) It is most common in the third person.

*Roma exeat.* Let them (they must) leave Rome.

*Ne Romam redeat.* Let him (he must) not return to Rome.

(b) Occasionally in the second person, generally with the addition of *quaeso, obsecro, amabo* etc. (or the Potential **velim** § 53 b., n. 3).

*Tu, quaeso, ad me scribas.* Please, write to me.

(Or in *familiar* style) *Ad me scribas, amabo.*

*Vos, obsecro, mihi ignoscatis.* Forgive me, I beg of you.

Also **Ne** with *second person singular* of the Perfect Subj. is used in *strong or excited prohibitions*.

*Ne transieris Iberum,* you must not cross the Ebro.

NOTE 1.—The Second Person is used in Latin in the *general* sense. (= English, 'we'—or 'one': French, 'on'.)

*Isto bono utare dum adsit, cum absit ne requiras.*

We must enjoy that blessing while we have it, and not yearn for it when it is gone. (Or 'one must . . . one has . . .')

NOTE 2.—*Quaeso, obsecro, si placet* (cf. in English: 'Please,' 'I should like you . . .,' 'oblige me by . . .') are used

to soften the abruptness of a command in the second person of the Imperative.

e.g. *Attendite, quaeso. . .* But the Imperatives *fac, cura, noli, cave*, are used alone. *Fac scribas. Cura ut scribas. Noli abire. Cave abeas.*

(c) The use in the **First Person** commonly called **Hortative** is also **Jussive** in sense.

*Mutemus clipeos, Danaumque insignia nobis.*

**Aptemus.**—**VERG.**, *Aen.* ii. 389.

*Let us (we must) change our shields and put on the badges of the Greeks.*

(d) And the **Deliberative** is the Jussive Subjunctive in interrogative form.

*Quid agam, iudices? Quo me vertam?*

*What am I to (must I) say, gentlemen? Where am I to turn?*

*Quid faceret? quo se, rupta his coniuge, ferret?*—**VERG.**, *Geo.* iv.

*What was he to do? Where was he to betake himself, his wife twice torn from him?*

§ 52. The expression of **wish (Optative)** is also Jussive in character.

(a) **Wishes for the Future** are expressed by the **Present Subjunctive**. Negative **ne**.

*Valeant cives mei, sint incolumes, sint florentes, sint beati!*

—**CIC.**, *Mil.* 93.

*May my fellow-citizens be strong, safe, prosperous and happy!*

*Ita me Di ament* } *ut vera loquor!*  
*Ita vivam*

*May the gods love me* } as (= only if) I speak the truth!  
*May I live*

*Moriar, si hoc feci!* *May I drop dead, if I did it!*

Sometimes with **ut** or **utinam**, or with **si**, or **velim, vellem** (potential).

*Sit meae sedes utinam senectae!*

*Oh! may it be my home in my old age!*

*O mihi praeteritos referat si Iuppiter annos!*

—**VERG.**, *Aen.* viii. 560.

*Oh that Jupiter would give me back the years that are gone!*

(b) **Wishes** (or rather regrets) about the **Present** or the **Past**.

(cf. Untrue conditions § 117 (b).) **Imperfect** or **Pluperfect Subjunctive**.

*Present time.* **Utinam** *Populus Romanus unam cervicem haberet!*  
Would that the Roman people had but one neck!

*Past time.* { **Utinam**  
              { **Vellem** } *me ad cenam invitasses.*

I wish that you had asked me to dinner.

*Continuous Past.* **Vellem** *tu tum mecum Romae habitares.*

I wish you had been living with me then at Rome.

§ 53. The **Subjunctive** is also used with reference to *what may very likely happen* (or might have happened): *what may reasonably be expected*.

This is called the **Potential Subjunctive** and is equivalent to the English auxiliaries, *may, might, would, should*, expressing *anticipation* (not *permission* or *obligation*). Negative **non**.

It is mainly employed in the **Consequence Clause** (Then-clause) of a **Conditional Sentence**:

e.g. *Hoc si facias, pater tuus aegre ferat.*

If you were to do this, your father would be annoyed.

But the **Potential Subjunctive** has other **Independent** uses (as the verb of the **Principal Clause**).

(a) In the **First Person Singular**.

*Present Subjunctive.*

*velim* = I should like.

*nolim* = I should not like.

*malim* = I should prefer.

*ausim* (= *audeam*) I should venture.

*Imperfect Subjunctive.*

*vellem* = I should have liked.

*nollem* = I should not have liked.

*mallem* = I should have preferred.

*Perfect Subjunctive* (in the sense of Present).

*Hoc saltem dixerim, affirmaverim, negaverim.*

This at least I may say, affirm, deny.

*Vix crediderim*, I can scarcely believe.

(b) In the **Second Person Singular.***dicas* = you would say.*diceres* = you would have said.*credas* = you would believe.*crederes* = you would have believed.*invenias* = you would find.*putes* = you would think, etc. *putares* = you would have thought.*Virum doctiorem vix usquam invenias.*

You would scarce find a more learned man anywhere (i.e. if you looked).

*Maesti, crederes victos, ad castra redierunt.*They returned sadly to their camp,  $\left\{ \begin{smallmatrix} \text{one} \\ \text{you} \end{smallmatrix} \right\}$  would have believed them a beaten army (i.e. if you had been there to see).Observe that a *condition*, though not expressed, can in these cases be readily understood.(c) In the **Third Person Singular** (generally with *Indefinite Pronouns*, or in *Interrogative* form).*Dixerit fortasse quispiam (aliquis).*

Perchance some one may say.

*Quis unquam credat?*

Who would ever believe?

NOTE 1.—The Potential Subjunctives **velim, vellem**, etc., are often combined with the Subjunctive expressing *will* or *wish*.*velim mihi ignoscas* = please forgive me.*vellem scripsisses* = I could have wished that you had written.NOTE 2.—It is important to remember that if the idea of *possibility, permissibility* or *duty*, is emphasized, so that *may, might, should, would* are not mere auxiliaries but the **Principal Verbs** (e.g. if 'I may' = 'I am able,' or 'I am allowed'), **possum, licet, debeo, volo** must be used.*Hoc fieri potest* = This may be done (can be done).*Dives esse potuit* = He might have been a rich man (could have been).*Tibi domum abire licet* = You may go home (are allowed).*Tuis rebus contentus esse debes* = You should be contented (ought to be).*Ille autem loqui noluit* = But he would not speak (did not wish).



NOTE 3.—Verbs which *in themselves* convey the meaning of *possibility* (Potential), or *Obligation* (Jussive) —*possum*, *debeo*, *oportet*, are regularly used in the **Indicative**, when the possibility or obligation is stated as a fact, although the English ‘could,’ ‘should,’ ‘would’ suggest the use of the Subjunctive. So also *longum est* = *it would be tedious*, *melius* or *satius est* = *it would be better*, *difficile est* = *it would be difficult*, and phrases of similar meaning.

*Possum omnia narrare, sed longum est.*

*I could tell the whole story, but it would be tedious.*

(*I am able to tell the whole story, but it is a long story.*)

*debuisti*  
*melius fuit* } *miles fieri.*

*You should have*

*It would have been better to* } *become a soldier.*

The obligation in the past is stated as a fact (*it was* your duty), not contingent upon any circumstance. *See also* Cond. Sent. § 118.)

### Dependent uses of the Subjunctive.

§ 54. **Final** (Jussive) expressing *purpose* or the *will* and *intention* of the Subject of the Principal Sentence.

In English ‘to,’ ‘that,’ ‘in order that,’ ‘for the purpose of,’ ‘with the intention of.’

It is used with *ut* (*lit.* ‘how’), and with various other *relative* words (*qui, quo, unde*, etc.) For *negative* purpose with *ne* (the *Jussive* negative), *ut ne* or *quominus*.

§ 55. The **tenses** of the Subjunctive used in this sense are :

The **Present** Subjunctive after a Principal Verb in **Primary** tense.

The **Imperfect** Subjunctive after a Principal Verb in **Historic** tense.

§ 56. A **Final** Clause with *ut* or *ne* is also used as the *object* of verbs which express—*will, intention, activity directed to bring about a result*: such as—*imperare, edicere* (to make proclamation), *decernere, scribere, monēre, suadēre, statuere, rogare, hortari, permittere, efficere* (to bring about a result),

**impetrare** (to gain by asking), **curare** (to take care), **vidēre** (to see to it), **dare operam** (to take pains).

The **ut** clause *completes or defines* the meaning of these verbs.

*Suis ut idem faciant imperat.*

He orders his men to do the same.

*Statuunt ut decem milia hominum in urbem mittantur.*

They determine that ten thousand men must be sent into the city.

*Scriptis ad me ut Romam venirem.*

He wrote to me that I must come to Rome.

*Sol efficit ut omnia floreat.*

The sun makes all things bloom.

*Curavi ut mei cives salvi sint.*

I have made it my care that my countrymen may be safe.

*Operam dabat ne cui civium noceret.*

He took pains not to injure any of his countrymen.

*Decrevit Senatus ut L. Opimius videret ne quid respublica detrimenti caperet.*

The Senate decreed that Opimius must see to it that the country should suffer no harm.

NOTE.—Some of these verbs are also used with an **Infinitive Clause** as object to complete their meaning when *information* (not *intention*) is conveyed.

(i) With Infinitive and Accusative.

*Oppidanos monet periculum adesse.*

He warned the townspeople that danger was at hand.

*Ad te scripsi me in Epiro futurum esse.*

I wrote to you that I should be in Epirus.

*Caesari persuasum est legatos vera dixisse.*

Cæsar was persuaded that the ambassadors had spoken the truth.

(ii) With Infinitive (like *velle*, *cupere*, etc.) referring to an intention to be carried out by the *subject himself*.

*Caesar Rhenum transire decreverat.*

Caesar had determined to cross the Rhine.

*Pompeius statuerat bello decertare.*

Pompey had made up his mind to fight it out.

§ 57. In clauses which contain a *comparative quo* is used instead of *ut*.

*Subsidium rogant quo facilius impetum hostium sustinere possint.*  
They ask for support that they may be able to meet the enemy's attack more easily.

*Ignes fieri prohibuit quo occultior esset suus adventus.*  
He forbade the lighting of fires, that his approach might be more secret.

§ 58. In certain cases (especially after verbs of *trying*), *si* with the *Subjunctive* (most frequently of *possum*) is used to express purpose or intention = 'if perchance,' 'to see if it were possible to.'

*Hostes conati sunt, si perrumpere possent.*—CAES., *B.G.* 1. 8.  
The enemy made attempts to break through.

*Illi vada fluminis tentare, si transire possent.*  
—CAES., *B.C.* 1. 83.

They tried the fords of the river, to see if they could cross.  
*Equitatum praemittit, si quid celeritate itineris proficere possit.*  
—CAES., *B.G.* 6. 24.

He sends the cavalry on ahead, to see if he can achieve something by speed of movement.

*Circumfunduntur hostes, si quem aditum reperire possent.*  
—CAES., *B.G.* 7. 55.

The enemy surrounded the place, to see if they could find any approach.

§ 59. Verbs which express *resistance to something* (i.e. negative purpose) are followed by *quominus* with *subjunctive*, if the *principal sentence* is *negative* or *implies a negative* (as in the case of *vix*, *aegre* = hardly; or *quis?* *quid?* in rhetorical questions (meaning *no one*, *nothing*)). Otherwise they may take *ne*.

*Aetas non impedit quominus litterarum studia teneamus.*  
—CIC., *Sen.* 60.

Old age does not prevent us from keeping up our literary pursuits.

*Quid obstat quominus sis beatus?*  
What hinders you from being happy? (answer 'nothing'.)

*Non recusabo quominus omnes mea legant.*  
I will not object to everybody's reading my works.

§ 60. The **Consecutive** Subjunctive expressing the view of the speaker as to what is, or is likely to be, or has been, the *result* of the action or state described in the Principal sentence. (A *contemplated* result may be confused with a *purpose*; but it should be remembered that if there is any activity of will, or word, or action on the part of the subject consciously directed to bring about the result, the subjunctive will be **Final**.)

Consecutive Subjunctive is used after words meaning: *so, in such a way, of such a kind, so great*; after phrases describing a *condition of things leading to a result*; and after verbs of *happening*.

§ 61. The **Consecutive** differs from the **Final** in that the *negative non* must be used (instead of Jussive *ne*).

<i>ut non</i>	} instead of {	<i>ne</i>
<i>ut nemo</i>		<i>ne quis</i>
<i>ut nunquam, etc.</i>		<i>ne unquam, etc.</i>

*Portas clausit ne quis intraret.*

He shut the gates *that no one might enter*.

*Portas tam celeriter clausit ut nemo intrare posset.*

He shut the gates so quickly *that no one could enter*.

§ 62. The **Consecutive** also differs from the **Final** in **Sequence**.

(a) We may find a *present* or *future result* from a past action or state; the tense (of subjunctive) *used in English* may also be used in Latin.

*Tam improbus erat ut nemo eum mortuum desideret, nec unquam desideraturus sit.*

He was so bad that no one *regrets* him now that he is dead, or *ever will regret* him.

(b) The **Perfect Subjunctive** may be used in **Historic Sequence** to present vividly a *single resulting fact*, while the **Imperfect** is used for more *general* or *continuous* resulting states or actions.

*Tantus pavor omnes occupavit ut militum nemo arma caperet, rex ipse perfugerit.*

So great panic seized them all that none of the soldiers *were taking up* their weapons, and the king himself *actually fled*.

§ 63. The Consecutive Subjunctive is used with *ut* (or *qui*, and other relative words) preceded by a correlative (*ita*, *sic*, *tam*, *adeo*, *talis*, *tantus*, *tot*, *is* (= *talis*), *eiusmodi*, and others).

*Tanta vis probitatis est ut eam in hoste etiam diligamus.*

Such is the power of honesty that we love it even in an enemy.

*Sic se complures annos meruisse (dixerunt) ut nullam ignominiam acceperint.*

They said they had served for many a year without ever being disgraced (so as never to receive . . .)

*Nulla acies humani ingeni tanta est { quae } in caelum  
ut } penetrare possit.*

No human wit is keen enough to penetrate the secrets of heaven.

*Quis tam bonus est { ut } non interdum peccet ?*  
qui }

Who is so good as not to sin sometimes ?

*Tumultus eiusmodi erat { qui } non facile comprimi posset.*  
ut }

The riot was of such a kind that it could not easily be suppressed.

§ 64. Also with *ut* without a correlative.

In this use the subjunctive clause is the complement or subject of *impersonal verbs* or *phrases* (sometimes of the Passive of a verb which in the Active would be followed by a Final Subjunctive).

These uses are very common and should be carefully noted.

*accidit ut*, it happens that (gen. of bad luck).

*contingit ut*, it happens that (gen. of good luck).

*evenit ut*, it turns out that.

*usu venit ut*, it actually follows that.

*restat ut*, it remains that.

*accedit ut*, an additional point is that.

*sequitur ut*, it follows that.

*fit ut* } the result is that.  
*factum est ut* } it comes to pass  
that.

*efficitur ut*, it is brought about that.

*potest fieri ut*, it is possible that.

*tantum abest ut . . . ut*, so far from . . . that.

*placet ut*, it is decided that.

*convenit ut*, it is agreed that.

*in eo(res) est ut*, matters are at such a point that.

*mos est ut*, it is customary that.

**Ex quo efficitur ut inhoneste agere non sit utile.**

It results (from the argument) that dishonourable conduct is not expedient.

**Est proprium civitatis ut sit libera.**

It is an essential point that a State should be free.

**Potest fieri ut fallar.**

Possibly I am mistaken. It is possible that I am mistaken.

**Persaepe evenit ut utilitas cum honestate certet.**

It often turns out that there is a conflict between expediency and honour.

**Restat ut pauca de me ipso dicam.**

It remains that I should say a few words about myself.

**Accidit ut una nocte omnes aedes incenderentur.**

It happened that in one night all the houses were set on fire.

**Ad Appi Claudii senectutem accedebat ut caecus esset.**

—Cic., *Sen.* 16.

Besides being an old man Appius Claudius had the further misfortune of being blind.

**Nullo modo fieri potuit ut effugeremus.**

It was quite impossible for us to escape.

**Tantum abest ut bonus civis sit, ut sit rei publicae inimicissimus.**

So far from being a good citizen, he is the worst enemy of the government.

**In eo erat ut urbs expugnaretur.**

The city was on the point of being taken by storm.

**Est mos hominum ut nolint eundem pluribus rebus excellere.**

—Cic., *Br.* 84.

It is the way of men to dislike the same man's excelling in many things.

*Necesse est* is used with the Subjunctive *without ut*.

**moriare necesse erit**, you must needs die.

§ 65. In making an assertion *with certain limitations*, *ita* followed by *ut* :

**Eum ita laudo ut non pertimescam.**

I praise the man without being afraid of him.

**Hi homines ita stulti sunt ut interdum sapiant.**

These men are foolish, but they show good sense sometimes  
(are so far foolish that . . .)



§ 66. When the Principal Sentence is *negative* or contains a virtual negative (**vix**, **aegre**; *quis est?*, expecting the answer ‘*nemo*,’) **quin** takes the place of **ut non**.

(**Quin**, like *quominus*, is a combination of relative with negative, *quī-ne*: *quī* being an old form of the *Ablative*, which survives chiefly as an interrogative adverb.

*Quī potest esse in eiusmodi trunco sapientia?*

*How can there be any good sense in such a blockhead?*

(For *quin* = *qui non* (nominative), see § 72.)

*Nihil abest quin sim miserrimus.*

Nothing is wanting to complete my misery (but that I am . . .).

**Neque multum afuit quin castris expellerentur.**—CAES., *B.C.* 2. 35.

And they were all but driven from the camp (nor was much wanting but that they . . .).

**Facere non possum quin te culpem.**

I cannot help blaming you.

*Milites vix retineri potuerunt quin impetum facerent.*

The soldiers could scarcely be restrained from charging.

*Oppido potitur perpaucis ex hostium numero desideratis quin cuncti caperentur.*—CAES., *B.G.* 7. 11.

He took the town; a few only of the enemy were missing to keep the roll of captives from being quite complete.

NOTE.—A negative statement followed by **ut** remains *negative in sense*.

**Non possum facere ut te culpem** = I will not blame you.

**Fieri non potest ut sis innocens** = You cannot be innocent.

But a negative statement followed by **quin** becomes *positive in sense*.

**Non possum facere quin te culpem** = I will blame you.

**Fieri non potest quin sis innocens** = You must be innocent.

§ 67. The following expressions are also followed by **quin** and *Subjunctive*.

*Nihil praetermittere (quin)* = To leave nothing undone (to).

*Temperare mihi non possum (quin)* = I cannot restrain myself (from).

*Non dubito*

*Dubitari non potest* } *quin* = { I have no doubt  
*Haud dubium est* } { There can be no doubt } (that).

*Nihil praetermittam quin vobis persuadeam.*

I will leave no stone unturned (= nothing untried) to persuade you.

*Dubitari non potest quin vera nuntiaverit.*

There can be no doubt that his news is true.

NOTE.—After *non dubito quin . . .*, *haud dubium est quin . . .*, *dubitari non potest quin . . .*, *Future time in the Passive* is expressed by the *Present Subjunctive* (not by *futurum sit ut . . .*).

There is no doubt that the city *will soon be taken*.

*Haud dubium est quin urbs mox capiatur* (not . . . *quin futurum sit ut capiatur*).

Also in the Active voice of verbs which have no Future Participle.

I have no doubt that you *will be able* to escape.

*Non dubito quin effugere possis* (not . . . *quin futurum sit ut possis*).

§ 68. The various Relative words (*qui, quo, unde, cum*) are used to introduce **Subjunctive** clauses, **Final** (Jussive), **Consecutive** (Potential) or **Causal**.

§ 69. **Final** (= in order that) :

*Nuntios praemittit qui Boios de adventu suo doceant.*

He sends messengers to the Boii to *inform* them of his coming.

*Eripiunt aliis, quod aliis largiantur.*—CIC., *Off.* 1. 43.

They take away from some people, *in order to bestow* the plunder on others. (They rob Peter, to pay Paul.)

*Locum in silvis muniunt, quo se recipere possint.*

They fortify a position in the forest, *that they may be able to retire to it*.

*Caesar portum quaerebat, unde ad Britanniam navigaret.*

Caesar was looking for a port, *from which to sail* to Britain.

§ **70. Consecutive** (=so that . . ., such that . . .). This does not describe a *fact* in connection with the person (or thing) mentioned, so much as a natural *tendency*.

*Is est qui hoc faciat* = He is the *sort of person* to do this; he is likely, or inclined to do it; he is a man who *would* do it.

It is used after—

(a) A **Definite antecedent**:—as with **ut**, see § 63, and also with **dignus, idoneus**.

*Innocentia est affectio talis animi quae noceat nemini.*

—CIC., *Tusc.* 3. 16.

'Innocence' is the kind of disposition which would injure no one.  
*Non sum ille (= tam) ferreus qui fratris carissimi . . . maerore non movear.*—CIC., *Cat.* 4. 2.

I am not so hard-hearted as to be unmoved by my dear brother's distress.

*Dignus es cui hoc munus attribuatur.*

You are worthy that this office should be entrusted to you.

*Maxime idoneus est, qui exercitui imperet.*

He is specially qualified to command the army.

(b) An **Indefinite antecedent**, in referring to a **Class** of persons or things; or in saying that a person or thing belongs to a **Class** of which you have a **General Idea** in your mind as likely to behave in a certain way. This is often called the **Generic use**.

*Sunt qui haec affirmant.*

There are people who say so.

*Erunt qui illum non improbum sed miserum existimari velint.*

—CIC., *Cat.* 2. 7.

There will be those who would have him regarded as a victim not a traitor.

*Nullus est rex qui bellum Populo Romano facere possit.*

—CIC., *Cat.* 2. 5.

No king exists who can make war on the Roman People.

*Nihil habeo quod incusem senectutem.*—CIC., *Sen.* 13.

I have no complaint to bring against old age.

*Nihil agis quod ego non plane sentiam.*—CIC., *Cat.* 1. 3.

There is nothing you do that I do not clearly perceive.

*Fuit antea tempus cum Germanos Galli virtute superarent.*

There was formerly a time at which the Gauls excelled the Germans in bravery.

*Quid est causae cur hic in exilium abeat?*

What reason is there why my client should be banished?

§ 71. Note that these expressions when the assertion is *negative*, or in Interrogative form demanding a *negative answer* (*quis est . . . ?* answer *Nemo*) are *always* followed by the *Subjunctive*. It is only in *affirmative* sentences emphasising the fact that the persons *actually do* the thing (and are not merely *capable* of it) that the *Indicative* is used.

*Erant qui patriam prodiderunt.*

There were people who (actually) betrayed their country.

but :—*Quis est qui patriam nunc prodere velit ?*

Who is there who would betray his country now ?

*Sunt qui non habeant, est qui non curat habere.*

—HOR., *Ep.* 2. 2. 182.

There are some who have, there is one (I myself) who does not care to have.

§ 72. If the Principal Sentence is *negative* and the Subordinate Clause is also *negative*, **quin** is often used for *qui non*, *quae non*, *quod non* (and rarely for *quem non*).

*Nemo est quin sciat.*

There is no one who does not know (= *everyone* knows).

*Quis fuit usquam quin mortem effugere vellet ?*

Was there ever a man in the world who did not wish to escape death ?

§ 73. The **Subjunctive with Relative in Causal** sense. (*Qui*=since he . . ., because he . . ., seeing that he . . .) Sometimes with the addition of **quippe**, **ut**, **utpote**.

*O fortunate adulescens, qui tuae virtutis Homerum praeconem inveneris.*—CIC., *Arch.* 24.

O lucky young man in that you have Homer to trumpet your valour.

*Maluimus iter facere pedibus, qui incommodissime navigassemus.*  
We preferred to proceed on foot (by land), *seeing that we had had* a most uncomfortable passage by sea.

*Convivia non inibat, quippe qui ne in oppidum quidem nisi perraro veniret.*—CIC., *Rosc. Amer.* 52.

He did not go to dinner-parties, *since he* very seldom even *came* into the town.

*Ab castris profecti sunt, ut quibus persuasum esset non ab hoste sed ab homine amicissimo consilium datum esse.*—CAES., *B.G.*  
 They left their camp, since they were convinced that it was not an enemy but a sincere friend who advised them to do so.

§ 74. The **Subjunctive with Relative in Concessive** sense. (*Qui*=although he . . ., in spite of the fact that he . . .) **Tamen** may be added to make the sense clear.

*Tune me accusas, qui ipse tot scelera admiseris?*

Do you accuse me, although you have yourself committed so many crimes?

*Quae Cenabi oriente sole gesta essent, ante primam confectam vigiliam in finibus Arvernorum audita sunt.*—CAES., *B.G.*

Although this was done in Cenabum at sunrise, it was known in the country of the Arverni before nine o'clock that night.

(For other ways of expressing *although*, see § 77 ff.)

§ 75. Sometimes the **Subjunctive with Relative** conveys a **Conditional** sense. (*Qui*=if he . . ., if one . . .)

*Haec qui videat, nonne cogatur confiteri deos esse?*

—CIC., *Nat. D.* 2. 12.

If { a man } saw this, would not { he } be compelled to acknowledge that there are gods?

*Qui videat*=*si quis videat*.

(For Conditional Sentences, see § 113 ff.)

§ 76. **Quam qui** after a *comparative*, in sentences meaning—'too (good) to (do this),' is followed by a Subjunctive (Consecutive).

*Maior sum quam cui possit Fortuna nocere.*

—OV., *Met.* 6. 195.

I am too great for Fortune to be able to injure me.

*Atrociora sunt scelera quam quibus ignosci possit.*

The crimes are too heinous to be forgiven.

*Hostes non longius aberant quam quo telum adigi posset.*

—CAES., *B.G.* 2. 21.

The enemy were not too far off for a javelin to reach them.

§ 77. **Concessive Sentences.** *Although, even if*, may be expressed by—

- (1) **Quamquam** with Indicative.
- (2) **Etsi, tametsi** with Indicative.
- (3) **Quamvis** with Subjunctive.
- (4) **Licet** with Subjunctive.

§ 78. **Quamquam** = however much, to whatsoever degree.

An **Indefinite Relative Adverb** (for the *reduplicated* form of *Indefinites*, compare **quisquis** = whosoever). This comes to mean 'however true it may be that—' and is followed by the **Indicative**.

*Quamquam fortes sunt, maris pericula pertimescunt.*

Although they are brave,

However true it may be that } they dread the perils of the sea.  
they are brave,

NOTE.—*All the Indefinites* in Latin, **quisquis**, **quicunque**, **quocunque**, etc. are followed by the **Indicative** contrary to the *English use*.

*e.g.* English—whoever he be or—may be.

Latin { *quisquis* } **est.**  
          { *quicunque* }

*Quicquid id est, timeo Danaos et dona ferentes.*

Whatever it be, I fear the Greeks even when they bring gifts.

§ 79. **Etsi** = even if, granted that,---when equivalent to *although*, is followed by Present or Past tenses of the **Indicative**: (with **Subjunctive** it is rather *conditional* than **Concessive**).

*Etsi gratiam referre non potest, habere certe potest.*

Although } he cannot repay the kindness, surely he can be  
Granted that } grateful.

§ 80. **Quamvis** = however much *you like*, is used to mean *although* and is followed by the **Subjunctive**.

*Quamvis boni sint, tamen maris pericula pertimescunt.*

Although they are brave,

Let them be brave as much as } they fear the perils of the sea.  
you like,



The **Subjunctive** here is *Jussive* :

**Licet** = 'it is allowed' is also used in the same sense with **Jussive Subjunctive**.

*boni sint licet* { let them be good.  
                          { let it be admitted that they are good.

### Temporal Sentences.

§ 81. **General Rule**.—A temporal conjunction when it merely *dates* one event by its relation to another—as happening—

- (1) At the *same time* as the other,
- (2) At *some time in the duration* of the other,
- (3) *Before* or *after* the other—is followed by the

#### Indicative Mood.

If any *other notion* comes in, *e.g.*—cause, expectation, anticipation, prevention, condition, by the **Subjunctive**.

But if the verb of the **Principal Clause** is in the **Future Indicative** the verb of the **Temporal Clause** is also in the **Future** or **Future Perfect Indicative**.  
(See §§ 38-39.)

### Uses of Cum.

§ 82. **Cum** : 'when,' 'as,' 'since' : a **Temporal** and **Causal** Conjunction. Its uses may be classified as follows :

- (1) It refers to the *time* of one action or state in relation to another, and also to their *connection*. This is called the **Circumstantial** use = 'as,' 'when,' and is the *common use in narrative*.
- (2) It expresses a relation in *Time* only, and does not imply any other connection. **Temporal** use = 'when.'
- (3) It refers to **Causal** connection rather than to time.  
**Causal** use = 'since,' 'as.'

NOTE—We often define the *time* of one event with reference to another event : the one happened *at the same time*, or *after*,

or *before* another. Except for this relation of *time* the events may be quite unconnected with one another. In such **Temporal** uses Latin employs the Indicative.

e.g. *Cum Caesar in Britanniam venit, Britanni se vitro inficiebant.*

At the *time* when Caesar came to Britain, the Britons used to paint themselves with woad.

*Much more often*, however, there is a further connection between the events which we thus bring together or put in sequence, and the one is often, partly at least, the *cause* of the other. In this case Latin requires the Subjunctive.

*Cum Caesar in Britanniam venisset, Britanni se ad pugnandum parabant.*

When Caesar came to Britain, the Britons prepared to fight.

§ 83. **Cum** (*Circumstantial*) followed by the *Subjunctive*. The **Imperfect** Tense of *contemporary* or *continuous* action: **Pluperfect** of *past* or *completed* action.

The **Cum** clause generally stands first.

(a) **Cum Romani appropinquarent, Galli in oppidum se receperunt.**

When the Romans *were approaching*, the Gauls retired into the town.

(b) **Quae cum cognovisset, Caesar in Italiam profectus est.**

When *he learned* this, Caesar set out for Italy.

§ 84. Instead of the *Circumstantial Cum* a *Participial* construction can often be used: especially the *Ablative Absolute*.

e.g. (a) **Romanis appropinquantibus Galli . . . .**

(b) **Quibus cognitis, Caesar . . . .**

Cum haec dixisset	} <i>consedit.</i>
Haec locutus	
His dictis	
Having said this, he sat down.	

In certain cases, however, the necessary participle is wanting and **Cum** with *Subjunctive* must be used.

e.g. *Cum ad urbem pervenisset* } *Caesarem convenit.*  
*Cum ad urbem rediisset* }

Having reached } the city, he met Caesar.  
 Having returned to }

§ 85. 'Perventus,' 'reditus,' }  
 'urbe perventa,' 'urbe redita' } are *impossible uses*,

since only Deponents have a Past Participle in Active sense : and Intransitive verbs have no Past Participle Passive. (Except Impersonal.)

§ 86. **Cum Temporal** = 'at the time when,' 'and then,' 'whenever,' 'since the time when,' is followed by the **Indicative**. No relation between the events is implied except one of Time (and it is often obvious that no other connection could exist).

(a) **Cum** = 'at the time when' (*tum . . . cum*).

*Cum tu hunc librum leges, ego in Italia ero.*

When you read this book, I shall be in Italy.

*Cum Caesar in Galliam venit, principes alterius factionis erant Aedui, alterius Sequani.*—CAES., *B.G.* 1. 1.

When Caesar came to Gaul, the Aedui were at the head of one party, the Sequani of the other.

(b) **Cum** = 'and then' generally after—*iam, vix, vixdum, nondum*.

*Vixdum epistolam legeram, cum amicus ad me venit.*

—CIC., *Att.* 9. 24.

Scarcely had I read the letter, *when* (and then) a friend came to me.

*Iamque pedem referens casus evaserat omnes,*

*Redditaque Eurydice superas veniebat ad auras,*

. . . **Cum** *subita incautum dementia cepit amantem.*

—VERG., *Geo.* iv. 485.

And now returning he had escaped all perils, and Eurydice, won back, was coming to the upper air, *when* a sudden frenzy seized the rash lover.

It will be noted that in this use the **Cum** clause is really the Principal statement, e.g. (in example above), 'a friend came to me' (Princ.) 'when I had read your letter' (Adv.).

§ 87. When two verbs describe the same action from different points of view, **Cum** is used with **Indicative** = 'in that.'

**Cum tacent, clamant.**—Cic., *Cat.* 1. 8.

*In saying nothing, they (virtually) cry out upon you.*

*Religionem hominibus ademit, cum deos esse negavit.*

*In that he has denied the existence of gods, he has robbed men of religion.*

**Praeclare facis cum eorum memoriam tenes.**

*You do well in clinging to the memory of them.*

§ 88. **Cum** = 'whenever,' describing an action performed not on *one occasion* but on *several or many*, is followed by the **Indicative** (generally **Pluperfect** tense).

**Cum quaequam cohors ex orbe excesserat atque impetum fecerat, Galli refugiebant.**—CAES., *B.G.* 5. 35.

*Whenever one of the cohorts left the square (lit. circle) and made a charge, the Gauls hastily retreated.*

(This frequentative use of the **Pluperfect Indicative** is also found with the **Indefinite Relatives**.

**Quemcunque ceperat, interfici iubebat.**

*Whenever he captured anyone, he ordered him to be killed.)*

§ 89. **Cum Causal** = 'since,' 'seeing that,' 'as,' is followed by the **Subjunctive** (all tenses). (When used with the Historic tenses of the **Subjunctive**, however, it often cannot be clearly distinguished from the **Circumstantial** use.)

**Quae cum ita sint.** And since this is so.

**Cum vita sine amicis metus plena sit, amicitias comparemus.**

*Since life without friends is full of fears, let us make friendships.*

§ 90. **Cum . . . tum** = 'both . . . and,' 'not only . . . but also,' is followed by the **Indicative** (if the verb is the same in both clauses).

**Consilia istius cum patriae tum ipsi perniciosa fuerunt.**

*His policy was fatal not only to his country but to himself.*

or *While his policy was fatal to his country it was even more so to himself,*

§ 91. **Cum**, is also used in concessive sentences = although, with **Subjunctive**.

*Socrates, cum facile posset educi e custodia, noluit.*

Socrates, { although  
at a time when } he could easily have been released  
from prison, refused.

*Cum amicos adiuuvare deberet, sibi consulere maluit.*

Though he ought to have helped his friends, he preferred to  
look after himself.

or *Instead of helping his friends.*

### Other Temporal Conjunctions.

§ 92. <b>Ut, Ubi</b> = <i>When</i>	$\left\{ \begin{array}{l} \text{are followed by the} \\ \text{Indicative, most} \\ \text{frequently the} \\ \text{Aorist Perfect} \\ \text{Tense, or Historic} \\ \text{Present.} \end{array} \right.$
<b>Simulac</b>	
<b>Cum primum</b>	
<b>Quamdiu</b>	

$\left. \begin{array}{l} \text{Simulac} \\ \text{Cum primum} \\ \text{Quamdiu} \end{array} \right\} \begin{array}{l} = \text{as soon as} \\ = \text{so long as} \end{array}$

*ubi simulac* } *signum datum est, Romani impetum fecerunt.*

*when as soon as* } the signal was given, the Romans charged.

§ 93. **Postquam** (*postea quam*) = *after* is followed by **Indicative**, generally the **Perfect Tense** (or Historic Present), even when the English uses Pluperfect.

*Quo postquam Caesar pervenit, obsides poposcit.*

After Caesar (had) arrived there, he demanded hostage.

If a **definite interval** of time is mentioned, the Pluperfect is used: in these cases *post quam* are often separated.

*Post diem tertium abiit quam ego adveneram.*

He went away three days after I arrived.

§ 94. **Priusquam** }  
**Antequam** } = *before*, if they refer to a relation  
of time only between two events, both of which

happened or are to happen, are followed by **Indicative**.  
**Prius . . . quam** are often separated.

(a) Referring to Future :

*Non prius abibo, quam tu veneris.* (Fut. Perf.)

I will not go away before you return.

Sometimes, as in English, the **Present** is used of Future time :

*Antequam ad sententiam redeo, de me pauca dicam.*

—Cic., *Cat.* 4. 20.

Before I return to the motion, I will say a few words about myself.

(b) Referring to Past, if both actions *did* take place.

*Neque prius fugere destiterunt, quam ad flumen Rhenum pervenerunt.*—CAES., *B.G.* 1. 53.

Nor did they check their flight, till they reached the river Rhine.

§ 95. (1) If it is implied that the action of the subordinate (*priusquam*) clause was to be *prevented* or *forestalled*;

(2) or if it is implied that the action *did not take place* or *did not take place in time* the **Subjunctive** is used.

*Prius in hostium castris constiterunt, quam plane ab his quid fieret cognosci posset.*—CAES., *B.G.* 3. 26.

They halted in the enemy's camp before the enemy could be clearly aware of what was happening.

*Prius quam a tanto pavore reciperent animos, Hannibal impetum fecit.*

Before they could recover from this state of panic, Hannibal charged.

§ 96. **Donec** = while, until, **quoad** = so long as, so far as,—are followed by the **Indicative**.

*Donec eris felix multos numerabis amicos.*—Ov., *Tr.* 1. 9. 5.

While you are prosperous, you will count many friends.

*Quoad potui, solus tibi restiti.*

So long as I could, I stood alone against you.



§ 97. **Dum** = while, all the time that, until.

As a strictly temporal conjunction is followed (like *priusquam*, etc.) by the Indicative.

(a) **Dum** = *while* (of a period at some point during which . . . ) is followed by the **Present Indicative** even of *past events*, and frequently even in *Oratio Obliqua*.

*Dum haec in colloquio geruntur, Caesari nuntiatum est equites accedere.*

While this was going on in the conference, it was reported to Caesar that cavalry were approaching.

(b) **Dum** = *all the time that, so long as*, (identity in time of two actions).

In this sense *Dum* may be followed by *any tense of Indicative*.

*Dum civitas erit, iudicia fient.*

So long as the state exists, the law will be administered.

*Ille erat timendus tam diu dum in moenibus urbis continebatur.*

He was to be feared so long as he was within the walls of the city.

§ 98. **Dum** = *until*, implying that a certain event was *expected or awaited* is followed by the **Subjunctive: Present** tense of what *is* expected in the Future, **Imperfect** of what *was* expected in the Past.

*Dum mihi a te litterae veniant, in Italia morabor.*

I will delay in Italy, until a letter comes to me from you.

*Dum facultas navigandi daretur, in portu expectabant.*

They waited in harbour until a good chance for sailing should occur.

§ 99. **Dum** (**Dummodo**) may also be used to mean *provided that (so long as and no longer)*. In this sense it is followed by the **Subjunctive**.

*Dum res maneant, verba fingant arbitrato suo.*—CIC., *Fin.* 5. 89.

So long as facts remain, let them invent words as they please.

*Oderint dum metuant.*—SUET., *Cal.* 30.

Let them hate (me) provided that they fear (me).

## Subjunctive in Indirect Statement.

§ 100. In all clauses dependent upon the Accusative and Infinitive construction the verb must be in the **Subjunctive Mood**.

Direct : - *Eum novi qui exercitui praeest.*

Indirect :—**Dixit** *se eum novisse qui exercitui praeesset.*

## Sequence of Tenses.

The Primary tenses of the Subjunctive follow the Primary tenses of the Indicative, and Historic tenses, Historic, according to the following table :—

INDICATIVE.		SUBJUNCTIVE.	
Primary	Pres. <i>dicat</i>	<i>se eum novisse,</i> <i>qui hoc</i>	<i>faciat</i> (at the time of speaking).
	Fut. <i>dicet</i>		<i>fecerit</i> (before the time of speaking).
	Fut. Perf. <i>dixerit</i>		<i>facturus sit</i> (after the time of speaking).
	Perf. <i>dixit</i>		
He says He will say He will have said He <i>has</i> said.		that he knows the man who	is doing this. did this. will do this.
Historic	Imperf. <i>dicebat</i>	<i>se eum novisse,</i> <i>qui hoc</i>	<i>faceret</i> , (at the time of speaking).
	Aor. Perf. <i>dixit</i>		<i>fecisset</i> , (before the time of speaking).
	Pluperf. <i>dixerat</i>		<i>facturus esset</i> , (after the time of speaking).
He { said was saying He said He had said		that he knew the man who	was doing this. did had done would do this.

§ 101. The Dependent Clause will always be **Subjunctive**, if it is *part of the speech or thought of the speaker or thinker who is being reported*; but if it is a comment or explanation of the writer (reporter), the **Indicative** will be used.

*Nuntiatum est Atheniensibus Alexandrum, qui Magnus vocabatur, Thebas, quod Boeotiae caput erat, incendisse.*

(The Report would be 'Alexander has burnt Thebes': Alexander was not called Magnus at that time, and the Athenians would know all about Thebes.)

§ 102. **Subjunctive** in implied (virtual) Indirect.

Dependent Clauses which (although not actually dependent upon the Accusative and Infinitive) contain the *reported speech or thought* of (1) *some other person than the writer*, or (2) of the writer himself *at some other time*, require the **Subjunctive Mood**.

Such clauses are:

§ 103. Those which are dependent upon a verb which implies *saying or thinking*, or upon a verb of *saying understood*.

*Deplorare solebant quod voluptatibus carerent, sine quibus vitam nullam putarent.*

They used to lament because they had (they said) no pleasures, without which (they said) they thought life worth nothing.

*Socrates accusatus est quod corrumperet iuventutem.*

—QUINTIL., 4. 4. 5.

Socrates was accused because (as his accusers alleged) he led young men astray.

*Statuit imperator, si nihil in oppugnatione oppidi profecisset, triduo exercitum deducere.*

The general determined, if he made no progress in the siege, to lead off his army in three days, (the condition existed *in his mind*).

*Paetus mihi omnes libros, quos frater reliquisset, donavit.*

—CIC., ATT. 2. 1. 12.

Paetus gave me all the books which (he said) his brother had left.

*Is, qui primi murum ascendissent, praemia proposuit.*

He promised a reward to those who should be the first to scale the wall. (*praemia proposuit* = *se daturum promisit*.)

*Omnibus precibus detestatus est Ambiorigem, qui eius consili auctor fuisset.*

He called down the vengeance of all his gods upon (lit. cursed with all his prayers) Ambiorix *for having been* the originator of the plot.

§ 104. Those which are dependent upon a *Verb in the Subjunctive* expressing *condition, purpose, consequence*, if the dependent clause really expresses what was in the mind of the person purposing, or anticipating the consequence, or making the condition.

*Veritus est ne, si haec cognovissent, certamen detrectaturi essent.*

He feared that, if they learned this, they would decline the contest.

*Equitibus imperat, ut, quam latissime possint, eagentur.*

He ordered the cavalry to scour the country, as widely as they could.

*In foro cuneatim constiterunt hoc animo ut, si qua ex parte obviam veniretur, acie instructa depugnarent.*

They took their stand in a wedge (a square) in the market-place with the determination to fight to the last in battle array from whatever side they might be attacked.

*In tantum ares alienum inciderunt ut, si salvi esse velint, Sulla sit iis ab inferis excitandus.*—Cic., Cat. 2. 9.

They have fallen so deep into debt, that, if they want to be saved, they must raise Sulla from the dead.

*Hortatus sum ut ea, quae sciret, sine timore indicaret.*

—Cic., Cat. 3. 4.

I encouraged him to tell what he knew without fear.

### Subjunctive in Indirect Question.

§ 105. When a sentence of Interrogative form (containing an interrogative word : *num, quis, cur, quando*) is the *object* or *subject* of the Principal verb, the verb of the Interrogative sentence must be in the **Subjunctive**.

Interrogative words followed by the **Subjunctive** are found :

(a) In all questions indirectly put, i.e. after the verbs of asking **rogo, quaero**, etc.

Direct Question : *Quid fecisti ?*

Indirect „ : *Rogo te quid feceris.* (Object of *rogo*.)

Direct „ : *Cui bono est ?* who gains by it?

Indirect „ : *Quaerendum est cui bono sit.*  
(Subject of *quaerendum est*.)

(Such questions are, of course, without the mark of interrogation.)

(b) In all sentences which *imply that an answer is given to a supposed question.*

Supposed Question : *Quid fieri vis ?*

Implied Answer : *Ostendit eis quid fieri velit.*

(Object of *ostendit*.)

Supposed Question : *Quantum est periculum ?*

Implied Answer : *Scio quantum sit periculum.*

(Object of *scio*.)

(c) In all sentences in which the existence of a question to be answered is implied.

Question : *Cur haec fecerunt ?*

*Cur haec fecerint incertum est.*

(Subject of *incertum est*.)

Question : *Utrum sapiens an stultus est ?*

*Dubito utrum sapiens sit an stultus.*

(Object of *dubito*.)

§ 106. The usual rule for Sequence of Tenses is followed ; but in the Past Potential (= would have) in Historic sequence, the Future Participle with **fuerit** (*not fuisset*) is used.

<i>Scio</i>	{	<i>quid facias, quid feceris, quid facturus</i>
<i>Rogabo</i>		

I know	{	what you are doing, what you did, what	
I will ask			you { are going to }
			will } do, and what you
	{	would have done.	

*Sciebam*  
*Rogari* { *quid faceres, quid fecisses, quid fac-*  
*Rogaveram* { *urus esses, quid factururus fueris.*

I knew { what you were doing, what you { did  
 I asked { had done,  
 I had asked { what you were going to do, and what  
 you would have done.

§ 107. The **Subjunctive** in Indirect question (or in Indirect Statement) may represent an **Indicative** of the Direct form, but it may also of course represent a **Subjunctive** (Deliberative, Generic, etc.) of the Direct.

*Quo primum curreretur aut cui rei ferretur auxilium, vix ratio iniri potuit.*—CAES., *B.G.* 7. 24.

It was scarcely possible to decide to what spot one *was to* run first, or at what point one *ought to* give help.

§ 108. In the *Indirect Question* **num** = *whether* (not leading up to the answer 'No'). *Nonne* retains the same meaning as in the Direct question. (i.e. it leads up to 'Yes.')

*Rogo num hoc feceris.*

I ask whether you did this.

*Rogo nonne melius sit liber esse quam domino servire.*

I ask whether it is *not* better to be free than to be a slave.

§ 109. **An** = *or?* used in a single Indirect question when the questioner affects an attitude of surprise or indignation. (Do you mean to tell me . . .?) It implies that there is *another alternative* which ought to be accepted.

*Quid tandem te impedit? An invidiam posteritatis times?*

Pray what hinders you? Or are you afraid of the adverse verdict of posterity?

(=Nothing should hinder you. You must do your duty and face the consequences.)



§ 110. In the Indirect Double (Disjunctive) Question the forms used are :

*Utrum . . . necne* (= or not).

*Utrum . . . an.*

*. . . ne . . . an.*

*— . . . an.*

*Nihil nostra interest utrum haec emeris necne.*

It makes no difference to us whether you bought these things or not.

*Utrum difficilius sit abire an manere diu dubito.*

I have long been in doubt whether it is more difficult to go or to stay.

*Id eane de causa an perfidia adducti fecerint, non satis constat.*

Whether they did it for that reason or from treacherous motives no one can be sure.—CAES., *B.G.* 7. 5.

*Deliberatur de Avarico incendi placeret an defendi.*

—CAES., *B.G.* 7. 15.

They deliberated whether they should decide to burn Avaricum or defend it.

§ 111. The phrases *Haud scio an* } = *I am inclined to think,*  
*Dubito an* }

also *Forsitan* = *perhaps*, although they have lost their original force as Indirect questions, retain the Subjunctive.

*Haud scio an hoc fieri possit.*

I am inclined to think that this is possible.

*Forsitan et Priami fuerint quae fata requiras.*—VERG., *Aen.* ii.

Perhaps you may ask what was the fate of Priam too.

§ 112. *Nescio quis* = some one or other, *nescio quomodo* or *quo pacto* = 'somehow or other,' 'mysteriously,' although originally indirect interrogatives, have become simply Indefinite pronoun and adverb, and are followed by Indicative :

*Nescio quid mihi animus praesagit mali.*

My heart feels a vague presentiment of evil.

*Boni sunt nescio quo modo tardiores.*

Good people are, somehow or other, rather slow

The sense is often contemptuous.

*Causidicum nescio quem*, some (obscure) pleader.

## Conditional Sentences.

§ 113. **Si** = if (originally *sic* = so).

A **Statement** as to past, present, or future time is combined with a **Condition** or **Supposition**, so that the Statement holds good, only if the Condition holds good.

If a certain condition is fulfilled, **then** a certain state of things *was, is, will be, may be, would now be, or would have been* in existence.

We see then that the **Statement** (or **Then-clause**) may be of *two kinds*.

1. A simple direct statement of fact, for which the **Indicative** will naturally be used (*was, is, will be*).
2. A statement of what is, or was, *to be expected*, which will be expressed by the **Potential Subjunctive**, *may be, might be, would be, might have been, would have been*. (See § 53.)

§ 114. The **Conditional** clause or **If-clause** will follow the Mood of the *Statement*, so that, with certain exceptions mentioned below, *both will be Indicative or both Subjunctive*.

INDICATIVE	{	1. <i>Si quis haec facit, peccat.</i> If any one does this, he sins.
		2. <i>Si quis haec fecit, peccavit.</i> If any one did this, he sinned.
		3. <i>Si quis haec faciet, peccabit.</i> If any one <i>does</i> this, he will be sinning.
		4. <i>Si quis haec fecerit, poenas dabit.</i> If any one <i>does</i> this, he will be punished.

- SUBJUNCTIVE {
5. *Si quis haec faciat, peccet.*  
If any one { <sup>were to</sup>  
                  { <sub>should</sub> } do this, he would be sinning.
  6. *Si quis haec fecerit, poenas det.*  
If any one { <sup>were to</sup>  
                  { <sub>should</sub> } do this, he would be punished.
  7. *Si quis haec faceret, peccaret.*  
If any one were doing this (he is *not*), he would be sinning.
  8. *Si quis haec fecisset, poenas dedisset.*  
If any one had done this, he would have been punished.
  9. *Si quis haec fecisset, poenas daret.*  
If any one had done this, he would be suffering punishment.

§ 115. NOTE. The English of certain conditionals may be misleading :

(a) In Future conditions (*see* nos. 3 and 4 above) English uses the *Present tense*, in Latin the *Future tense* must be used.

(b) No distinction is made in English between two Futures which happen at *the same time* and two Futures which come *one after the other* (*see* 3 and 4 above). In Latin the Future event which *happens first* must be in the *Future Perfect tense*.

(c) Observe the difference in meaning between *were to do*, which refers to an *imaginary condition* in the *Future*, and *were doing*, which refers to an *untrue Supposition* about the *Present*. (*See* 6 and 7 above.)

For **negative conditions** *si non, nisi, ni*, are used.

### § 116. Indicative in Conditional Sentences.

(a) Referring to *Present time* (or to *all time*), the **Present Indicative** is used in the **If-clause** ; the **Then-clause**, if a *statement*, will be Indicative ; (but it may also take the form of a *command* in Imperative or Jussive Subjunctive).

(1) A *general statement* is made as to the connection between two states or actions ; but no particular case is considered, and, therefore, no judgment as to the truth of the condition is implied.

(2) The condition is supposed to be true either absolutely or for the sake of argument.

*Si mortalis es, non omnibus horis sapis.*

If one is mortal, one is not always wise.

*Divinatio, si fato omnia fiunt, nihil potest nos admonere ut cautiores simus.*—CIC., *Divin.* 2. 21.

If everything happens according to destiny, the warnings of fortune-tellers cannot help us to be more careful of ourselves.

*Si falsa loquor, me redargue.*

If I am speaking what is not true, it is for you to expose me.

*Decernatur, si placet.*

Let the decree be made, if you think it right.

(b) Referring to Past time.

(1) Expressing the necessary connection of two things, leaving the truth of the condition undecided.

*Si hoc dixisti, mentitus es.*

If you said this, you lied.

(2) The condition expresses repeated action (= whenever, § 88).

PLUPERF. INDIC. *Si quid argenti invenerat, rapiebat.*

If (whenever) he found any silver plate,  
he carried it off.

(c) Referring to Future time.

1. If the two actions or states are to be *contemporaneous* (i.e. to go on together), the Future Simple will be used in both Clauses. (This will always be so if the verb of the **If**-clause describes a state.)

2. If the actions are *successive* (one coming before the other) the verb of the **If**-clause must be in the **Future Perfect** (in this case the verb in **If**-clause must be one of action: that in the **Then**-clause may be one of state).

*Si cras {Romae eris } me videbis.*  
*venire poteris }*

If you {are at Rome } to-morrow, you will see me.  
{can come }



**NOTE 2.**—The distinction between the use of Present and Past tenses of the Subjunctive in conditions is *not* to be regarded as one of **Possibility** and **Impossibility**. The **Imaginary conditions** (Pres. or Perf. Subj.) may or may not be *practically possible* (see first example above): the point is that they have not been *tested and found to be untrue* (historically), as is the case with suppositions about **Past time** or the **Actual Present** (Imperf. or Pluperf. Subj.).

(b) **Untrue Conditions.** (Time *Actual* Present or Past.)

The **Imperfect** and **Pluperfect Subjunctive** are used in Conditionals when it is implied that the **Condition** has *not been fulfilled*, and that, therefore, the *consequence has not taken place*.

If the reference is to what *might be* (but *is not*) the state of things *at present*, the **Imperfect tense** is used: with reference to what *might have been* in the past, the **Pluperfect tense**.

The **Imperfect** is also used of *continuous* (as opposed to *completed*) states or actions in the *past*.

As in the case of the Present tense, the Subjunctive in the **If-clause** is **Jussive** (of the Past): the Subjunctive in the **Then-clause**, **Potential** (of the Past).

‘(— *At dares hanc vim (ut si digitis . . .* see first example, § 117)

*M. Crasso, in foro, mihi crede, saltaret.*—‘But suppose you had offered this power to M. Crassus—believe me, he would have been ready to dance in the market-place.’ Marcus Crassus was a *real* person, no longer alive, and this power had *not* been offered to him.)’\*

### 1. Untrue of Present time.

*Tu si senex esses, aliter sentires.*

If you were an old man (you are not), you would think otherwise (than you do).

### 2. Untrue of Past time.

*Si venisses ad exercitum a tribunis militaribus visus esses: non autem ab his es visus: non es igitur profectus ad exercitum.*

If you had joined the army you would have been seen by the

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\* New Latin Grammar, Sonnenschein.



tribunes of the soldiers : but you were not seen by them : therefore you did not go to the army.—CIC., *Inv.* 1. 87.

### 3. Untrue Past and Present.

*Et si fata Deum, si mens non laeva fuisset . . .*

*Troia(que) nunc stares.*—VERG., *Aen.* 2.

And if God's will had not been against us, if our wits had not been astray—thou, Troy, wouldst still be standing.

§ 118. *possum, debeo, oportet* the **Gerundive** (of necessity or obligation), the **Future Participle** with *eram* or *fui* (of intention) are regularly used with the **Indicative** in the **Then-clause** of Conditional Sentences, when the verb of the **If-clause** is in the **Subjunctive**. The possibility, obligation, or intention is stated as a fact. (cf. *Indep. Subj.* § 53 n. 3.)

*Possum dicere plura si*  $\begin{cases} \text{velim} \\ \text{vellem.} \end{cases}$

I could say more, if  $\begin{cases} \text{I should wish to do so.} \\ \text{I wished (I do not) to do so.} \end{cases}$

*Te neque debent adiuuare si possint neque possunt, si velint.*  
—CIC., *Verr.* 4. 20.

It would not be their duty to help you if they should be able, nor could they, if they should wish to do so.

*Consul esse quæ potui nisi eum vitæ cursum tenuissem a pueritia?*  
—CIC., *Rep.* 1. 10.

How could I have been consul, if I had not kept to that course of life from boyhood?

—*Quem patris loco, si ulla in te pietas esset, colere debebas.*  
—CIC., *Ph.* 2. 99.

Whom you should have revered as a father, if you had a spark of right feeling.

*Si Cn. Pompeius privatus esset hoc tempore tamen ad tantum bellum erat mittendus.*—CIC., *De Imp.* 17.

Even if Pompey had been a private citizen at the time he would have been the man (he was the man) to send to such a great war.

*Conclave illud, ubi erat mansurus, si ire perrexisset, proxima nocte corruit.*—CIC., *Div.* 1. 26.

The room in which he would have stayed, if he had gone as he intended, fell down the next night.

NOTE.—The **Subjunctive** may also be used of these verbs, if the possibility or obligation is really *contingent*.

*e.g. Quem, si pater esset, colere deberes.*

Whom, if he had been your father (*not otherwise*), it would have been your duty to reverence.

*Si Cn. Pompeius consul esset, ad bellum esset mittendus.*

If Pompey had been consul (*not otherwise*), he would have been the man to send.

The Subjunctive is more frequently used of **possum** than of the verbs implying obligation, and is rarely, if at all, used with the Future Participle in Conditional Sentences.

*Quid facere potuissem, nisi tum consul fuisset?*

—Cic., *Rep.* 1. 10.

What could I have done if I had not then been consul?

§ 119. The Indicative in the **Then-clause** is also used for *picturesque effect* to convey the idea that the result had *almost* happened, that the thing was well on the way to accomplishment, was '*as good as done*,' when something prevented it.

*Labebar longius, nisi me retinuissem.*—Cic., *Leg.* 1. 52.

I was going further astray, if I had not checked myself.

*Perieram, nisi tu accurrisses.*

I was as good as dead, if you had not run up.

§ 120. **Negative Conditions.** The words used are: **nisi**, **si non**, **ni** (rare in classical Latin except in poetry).

(a) **Nisi** = *unless* (*i.e.* in any case except this one) is used to mean that in a *certain case* the **Statement** made in the **Then-clause** is *not true*: it is implied that except for this the statement is true.

*Nisi litteris operam dederis, indoctus eris.*

Unless you attend to your lessons, you will be uneducated.

*Nemo fere saltat sobrius, nisi forte insanit.*—Cic., *Mur.* 13.

No sober man dances in the market-place, unless he happens to be mad.

**Nisi** is also used with **negative** statements to mean *but, except*.

*Nemo in foro saltat, nisi insanus.*

No one, but a madman, dances in the market-place.

*Quocunque aspicias nihil est nisi pontus et aër.*—Ov., *Tr.* 1. 2. 23.

Look where you may, there is nothing but sea and sky.

(b) **Si non** = *if not* (*i.e.* if this particular case is not true) is most frequently used when *two suppositions* are offered one of

which is *the negative* of the other. **Non** generally negatives a single word.

*Si parebis, laudabo : si non-parebis poenas dabis.*

If you obey, I will praise you : if you *disobey*, you will be punished.

*Si consulto haec fecisti, improbus es : si non-consulto, stultus.*

If you did this on purpose, you are a rascal ; if not on purpose, a fool.

§ 121. If the word used affirmatively in the first Condition is not expressed (but understood) in the second **Sin minus** = but if not, must be used.

*Si parebis, laudabo : sin minus, poenas dabis.*

*Si consulto haec fecisti, improbus : sin minus, stultus es.*

§ 122. **Si non**—(often followed by **at**—) may also be used in a way which is equivalent to a **Concessive** clause (= {although  
even if } this is not so, yet—).

*Si non bonus, at tolerabilis, liber est.*

Even if the book is not a good one, at any rate it is not so bad.

§ 123. **Sin, Sin autem** = *but if, if on the other hand*.

If two conditions are offered one of which is to *take the place of the other* (but does not *negative* it), **Sin** is used in the *Second Condition*.

*Si liber es, abire licet : sin servus, manere necesse est.*

If you are a free man you may go : *but* if you are a slave, you must stay.

*Tibi regnum tradeo firmum, si bonus eris : sin malus imbecillum.*

I leave you a throne firm enough, if you show yourself a good king, *but* tottering, if you are a bad one.

### Causal Sentences.

*Quod, Quia, Quoniam* = because. **Indicative.**

§ 124. **Quod** (the Acc. neuter of the Relative Pronoun) = *that, the fact that, as to the fact that, in that*, has various uses through which it has arrived at its most frequent meaning, *because*.

(a) **Quod** = *that, the fact that*, is used to introduce a subject or object clause with verbs of *happening* (generally with adverb), *adding, omitting*. In this use it is followed by **Indicative**.

*Accidit perincommode quod domo profectus eras.*

It happened very unfortunately that you had gone from home.

*Omitto illa vetera quod istum in rempublicam ille armavit.*

I pass over the old reproach that he (Pompey) provided him

(Caesar) { with the means }  
                  { the weapons } for attacking the government.

*Adde quod ingenuas didicisse fideliter artes*

*Emollit mores—Ov., Pont. 2. 9. 47.*

Moreover (add the fact that) faithful study of the gentle arts makes manners gentler.

*Accedebat quod suos ab se liberos abstractos obsidum nomine dolebant.*

An additional reason was (it was added) that they were grieving for their children taken from them as hostages.

(also *Accedebat ut tempestatem ferrent facilius.*

An additional result was that they could stand a storm better, § 64).

(b) **Quod** = *as for the fact that* (generally beginning a clause).

*Quod Germanos in Galliam transduco, id non Galliae impug-  
nandae causa facio.*

As for my leading Germans across the frontier into Gaul, it is not to attack Gaul that I do so.

*Quid, quod . . . ?* = what about the fact that ?

*Quid, quod te curiam ineuntem nemo salutavit ?*

What of the fact that no one greeted you when you entered the Senate ?

(c) **Quod** = *for that, for the fact that, in that*, is also used after verbs of emotion ; *gladness, sorrow, indignation*, etc. ; or verbs which convey the expression of these emotions ; *praise, blame, complain, accuse*, etc. ; *gaudeo, doleo, indignor, queror, laudo, accuso*, to give the *ground* of the emotion or the *reason* for its expression. (This is a causal connection.)

In this use **Quod** is regularly followed by the **Indicative**; *unless the speaker is reporting the reason in the mind of some one else* (or sometimes the reason in his own mind).

*Bene facis quod me adiuvas.*

It is very kind of you to help me. (You do well in that you help me.)

*Quod vivo durisque laboribus obsto . . .*

*Gratia, Musa, tibi!*—Ov., *Tr.* iv. 10.

For the fact that I live and face my hard lot,—thanks, my Muse, to thee.

*Gaudeo quod tu bene vales.*

I rejoice at the fact that you are well.

(but—*Gavisus sum quod tu bene valeres.*

I rejoiced at the thought that you were well.)

*Questi sunt quod foedus violassemus.*

They complained that we had (as they said) broken the treaty. (*Indignabantur*) *milites quod conspectum suum hostes perferre possent, tantulo spatio interiecto.*—Caes., *B.G.* 7. 19.

The soldiers expressed indignation that the enemy should be able to face them at such short range.

NOTE. —Many of these verbs are also followed by the Accusative and Infinitive construction, as being verbs of saying and thinking :

*Quae perfecta esse gaudeo.*—Cic., *Rosc.* 136.

And I am delighted that this work is completed.

*Liberos abstractos dolebant.*

They grieved for the removal of their children.

§ 125. **Quod, Quoniam, Quia** = because, are followed by the **Indicative** if the speaker or writer makes himself responsible for the *reason*: if he *quotes* it, the *Subjunctive* of Virtual Indirect must be used (see § 102).

NOTE.—*Quod* (and probably *Quia*) is at first a co-ordinating Relative joining *two direct statements*, and therefore followed by the **Indicative**. The second statement being often one which *explains* the first, the idea of causal connection

was attached to *Quod*, which, therefore, became a causal conjunction. But unlike *Cum* or *Qui* when used in *Causal Sense*, *Quod* retains the *Indicative*.

*Capite damnatus est quod rempublicam prodiderat.*

He was condemned to death, because he had (*as a fact*) betrayed the country.

*Vercingetorix prodicionis insimulatus est, quod cum omni equitatu discessisset.*

Vercingetorix was accused of treason for having gone away and taken all the cavalry with him. (Quoted reason.)

*Noctu ambulabat in publico Themistocles quod somnum capere non posset.*

Themistocles walked about the streets at night, because (*as he said*) he could not sleep.

*Aristides nonne ob eam causam expulsus est patria, quod practer modum iustus esset?*—CIC., *Tusc.* 5. 105.

When Aristides was banished, was not the reason given that he was too righteous for his company?

Note also the following use :

*Ad castra rediit, quod se aegrotare diceret.*

He returned to the camp, because he said he was ill.

The Subjunctive here is used *by analogy with the use explained above* :

e.g. *ad castra rediit quod aegrotaret.*

as the verb of saying is *expressed* and the *fact* of his saying so is directly stated, the subjunctive is not really logical.

§ 126. **Non Quod** = *not because* (rejected reason) is followed by the *Subjunctive*.

*Silebam non quod timerem, sed quia loqui non potui.*

§ 127. **Quoniam** (= *quom iam*) and **Quia** (perhaps neuter plural of the Relative) are subject to the same rules as *Quod*. They must not be substituted for *Quod* in Subject or Object Clauses. § 124 (a) (b).



### Verbs of fearing.

§ 128. Verbs which imply *fear* or *anxious contemplation of the Future*, **vereor**, **timeo**, **metuo**, **periculum est**, phrases with **timor**, **metus**, are followed by the Subjunctive.

In Primary Sequence : Present Subj. for future time.

Perfect Subj. for completed action  
in the Present.

In Historic Sequence : Imperfect Subj. future time.

Pluperfect Subj. completed present.

If fear is felt that something *will* happen, **ne** is used.

If the fear is that something *will not* happen, **ut** is used (sometimes **ne non**) if the Principal verb is affirmative; but if the *fear is negatived ne non* is used instead of **ut**.

*vereor ne* { *abeat*  
              { *abiturus sit.*

I fear he { *will go away.*  
              { *is intending to go away.*

*verebar ut abiret*, I was afraid that he would not go away.

*Periculum est ne urbs capta sit.*

There is danger that the city may have already been taken.

**Non metuo ne amici mihi non adsint.**

I have no fear that my friends will not help me.

NOTE.—The Subjunctive here expresses *wish* (optative); this explains the use of **ut** :

e.g. **ut** (or *utinam*) *sint felices* = May they be happy !

*vereor, ut sint felices* = I am anxious, may they be happy !

= I am afraid that they *will not* be happy. The ground of my anxiety is that they *should* be happy.

**ne sint infelices** = may they not be unhappy.

*vereor, ne sint infelices* = I am anxious, may they not be unhappy !

= I am afraid that they *will* be unhappy. (The ground of anxiety here is that they *should not* be unhappy.)

### The Infinitive.

§ 129. The Infinitive is used as a **Verbal Noun** (the *name* of the *action* or *state* signified by the verb to which it belongs) in the **Nominative** or **Accusative** case. Other cases, and the Accusative with Preposition, are supplied by the Gerund (see § 134).

NOTE.—We find the Infinitive used as Accusative with *interest* *inter* . . .

(Pyrrho)\* *inter optime valere et gravissima aegrotare nihil prorsus interesse* (*dicebat*).—CIC., *Fin.* ii. 13. 43.

Pyrrho said that there was absolutely no difference between perfect health and serious illness.

§ 130. It retains the character of a **Verb** in the following respects.

(a) It is qualified by **Adverbs** (not by **Adjectives**).

**Fortiter pugnare pro patria boni civis est.**

*To fight bravely for his country is a patriot's duty.*

(b) It may have an **Object**, *i.e.* its meaning is completed by the same case as other parts of the verb.

<b>Patrem amare</b>	} <i>te oportet.</i>
<b>Patri parere</b>	
<b>Patris meminisse</b>	
<b>Patre benigne uti</b>	

You ought to love, obey, remember, treat kindly—your father.

(c) It may have a **Subject**. This subject is always in the *Accusative* case.

**Te bene valere me iuvat.**

Your being in good health gratifies me.

§ 131. It is a **Noun** in that it may be the **Subject** or **Object** of a Sentence.

The Infinitive may be the **Subject** :—

(a) Of the verb *sum* (or other link verbs).

*Bene loqui facilius est, quam bene agere.*

To talk well is easier than to act well.

Note that with the Infinitive as **Subject** an *adjective complement* must be **Neuter**.

**Dulce et decorum est pro patria mori.**

It is a sweet and seemly *thing* to die for one's country.

(b) Of certain **Impersonal verbs**.

*Haec facere te oportet.* To do this is your duty.

*Domum inire tibi licebit.*

To enter the house will be permitted to you.

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\* Pyrrho (c. 335 B.C.) was a sceptic philosopher who denied the possibility of knowing things as they really are.

(c) Also with **mos est** = it is the custom, **tempus est** = it is time.

**Mos est custodibus noctem vigilare, sed nobis dormitum ire tempus est.**

To wake all night is the custom for watchmen, but it is time for us to go to bed.

and **fas est** = it is right, **nefas est** = it is wrong.

**Fas (est) illi limina divom tangere.**

To tread the threshold of the gods is right for him.

**Clientibus nefas est deserere patronos.**—CAES., *B.G.* 7. 40.

For clients to desert their patrons is a wicked thing.

**Facinus est vincire civem Romanum, scelus verberare, prope parricidium necare.**—CIC., *Verr.* 5. 170.

To bind a Roman citizen is a serious offence, to beat him is a crime, to kill him is almost like murdering your own father.

## § 132. The Infinitive may be the Object :—

(a) Of a **Transitive** verb.

**Pueri ludere amant.**

Boys love to play (or 'playing').

**Beate vivere vos in voluptate ponitis.**

You place your happiness in pleasure.

(b) Of verbs which require an **Infinitive** to complete their meaning. These are verbs which in themselves express not an action but an attitude towards an action, such as those of *will, endeavour, ability, intention*; **volo, nolo, malo, contendo, propero, conor, in animo habeo, possum, debeo, assuefacio** (I accustom), **soleo** (I am accustomed), **coepe, desino**.

The corresponding English verbs also take the Infinitive :

I wish to learn ; **discere volo.**

I have no intention to deceive you ; **Non in animo habeo te decipere.**

They accustomed their horses to stand still on the same spot (where they left them).

**Equos eodem remanere vestigio assuefecerunt.**—CAES., *B.G.* 4. 2.

NOTE 1.—The **Complement of the Infinitive** if it refers to the **Subject** of the sentence is in the **Nominative** case.

*Tu mihi molestus esse coepisti.* You begin to be annoying to me.  
*Nos omnes beati esse volumus.* We all wish to be happy.  
 (but—*Volo te beatum esse.* I wish you to be happy.)

NOTE 2.—*Iubeo* = I bid, *veto* = I forbid, *prohibeo* = I prevent, *sino* = I allow, also take the Infinitive, with **Accusative** subject.

*Galli nostros muris appropinquare prohibent.*

The Gauls prevent our men from approaching the walls.

NOTE 3.—*Coepi* = I begin, *desino* = I cease, with a *Passive* Infinitive, themselves take the *Passive* form.

*In murum lapides iaci coepti sunt.*

Stones began to be thrown on to the wall.

*Postquam disputari desitum est, pugnari coeptum est.*

After the arguing was over, fighting began.

(c) The **Infinitive with Accusative Subject** forms an **Object clause** after verbs of *saying, thinking, believing, perceiving*.

This construction is also used in English to a limited extent—*e.g.* we say—

I believe *him to be* an honourable man.

*Credo eum virum honestum esse.*

I maintain *this course to be* the best.

*Hanc rationem optimam esse confirmo.*

The usual construction, however, in *English*, after verbs of *saying*, etc., is a clause introduced by '*that*,' which must be rendered by the **Accusative and Infinitive** in Latin.

He thinks *that he is* safe.

*Putat se tutum esse.*

§ 133. In some cases in English the **Subject of the Infinitive** is not expressed, *e.g.* I hope to come; we promise to come; he pretends to be ill. In Latin the **Subject must not be omitted**. *Spero me venturum esse: Promittimus nos venturos esse: Simulat se aegrotare.*

NOTE 1.—Verbs of *saying or thinking* which in their nature refer to *Future* time :—**promitto**, **polliceor**, I promise, **spero**, I hope, **iuro**, I swear, etc., are regularly followed by the Future Infinitive.

*Promittit se pecuniam redditurum (esse).*

He promises to give back the money.

*Iuravit se eum non deserturum.*

He swore that he would not desert him.

NOTE 2.—But **spero** may be used with *Present Infinitive* or *Perfect Infinitive* in the sense ‘I venture to think.’

e.g. *Spero te iam valere.*

I hope that you are now in good health.

*Spero me tibi causam probasse.*

I hope that I have gained your approval of my case.

NOTE 3.—**Possum** is used in the *Present Infinitive* even in *Future* sense.

*Totius Galliae sese potiri posse sperant.*

They hope to be able to get control of the whole of Gaul.

NOTE 4.—**Exspecto** (= I wait for, I expect) is NOT regularly used with the Accusative and Infinitive.

Its constructions are : **Accusative of direct object, dum, ut.**

(1) *Accusative* :

*Adventum Caesaris expectabant.*

They were waiting for Caesar's arrival.

(2) *Dum*, with the idea of *anticipation* (= until).

*Exspectabant dum Caesar veniret.*

They were waiting till Caesar should come.

(3) *Ut*, with the idea of *wish* (= for, in the hope of).

*Exspectabant ut Caesar sibi auxilio veniret.*

They were waiting for Caesar to come to their assistance.

## Use of Gerund and Gerund-Adjective (Gerundive).

§ 134. The **Gerund** is a Verbal Noun of the Neuter gender representing the *action or state* which the verb implies. The *Nominative* and, in some uses, the *Accusative* of the Verbal Noun are supplied by the *Infinitive* :

Nom.	{ Pugnare, to fight or the act of fighting. SUBJECT. <i>Honestum est pro patria pugnare.</i> It is honourable to fight for one's country.
Acc.	{ Pugnare, to fight or the act of fighting. DIRECT OBJECT. <i>Canes inter se pugnare amant.</i> Dogs like fighting with one another. Pugnandum, to fight or the act of fighting. WITH PREPOSITIONS. <i>Milites ad pugnandum parati sunt.</i> The soldiers are prepared for fighting.
Gen.	{ Pugnandi, of fighting. OBJECTIVE GEN. <i>Cupidus est pugnandi.</i> He is desirous of fighting. GEN. OF DEFINITION. <i>Ars bene pugnandi.</i> The art of fighting well.
Dat.	{ Pugnando, for or to fighting. INDIRECT OBJECT. <i>Pugnando dat operam.</i> He pays attention to fighting.
Abl.	{ Pugnando, by fighting. INSTRUMENTAL. <i>Pugnando vincimus.</i> By fighting we conquer.

The **Gerund** is qualified by **adverbs** and governs the same case as the verb to which it belongs.

*Fortiter resistendo hostibus libertatem conservabimus.*

By resisting the enemy bravely we shall preserve our freedom.

§ 135. The **Gerund-Adjective** is a **Participle** of the Passive Voice. It represents *uncompleted action* : action to which one looks forward : action which is *intended* or *ought* to take place. (The Perfect Participle of course represents *completed action*.)



§ 136. To render the English Verbal Noun in -ing the **Gerund-Adjective** must in certain cases be used **instead of the Gerund**. Three cases should be distinguished :

- (a) **Verbs** which have full meaning without an object.
- (b) **Transitive verbs** which take an Accusative of the Direct Object.
- (c) **Intransitive verbs** which take an Indirect Object (Dat., Gen. or Abl.).

§ 137. In the case of verbs of full meaning (a), or Transitive verbs used in that way, the Gerund is used. (See **Pugnare** above, § 134.)

*Unus homo nobis cunctando restituit rem.*

One man restored our fortunes by avoiding decisive action.

*Legendo et scribendo discas.*

By reading and writing you will learn.

§ 138. In the case of Transitive verbs the **Gerund** governing an accusative of the object is seldom used in Latin. Instead of it should be used the **Gerund-Adjective** agreeing in **number** and **gender** with the **Object** (the **case** being that in which the **Gerund** would have been used) :

*e.g.* There is a discussion about recovering liberty.

is not—*Deliberatur de recuperando libertatem*

but— „ *de recuperanda libertate.*

and—For the sake of seeking peace.

is not—*Causā petendi pacem.*

but—*Causā petendae pacis.*

§ 139. In the case of verbs which have an **Indirect Object** the use of the **Gerund-Adjective** agreeing with an object would be equivalent to a **Personal** use of the **Passive**, and such verbs can have only an **Impersonal Passive**, therefore the Gerund must be used.

*Parcendo victis clementiae existimationem adeptus est.*

By sparing the conquered he gained a reputation of mercy.

## § 140. Exceptions to Rule § 138.

The Gerund is used governing the Accusative case :—

- (1) When the object is a **neuter adjective or pronoun**.

*Cupidus discendi aliquid.* Desirous of learning something.

*Iustitia est in suum cuique tribuendo.*—CIC., *Off.* 1. 15.

Justice consists in giving to each his due.

- (2) When the Gerund-Adjective and Object would be in Genitive Plural, the gerund is often used to avoid (1) The unpleasant rhyming sound; (2) The possible ambiguity between Masculine and Neuter.

*Labor muniendi castra* (for *muniendorum castrorum*).

*initium turbandi omnia* (for *turbandorum omnium*, which might mean ‘disturbing everybody.’)—LIV., 1. 46. 7.

The beginning of throwing everything into confusion.

§ 141. The following examples illustrate the use in various cases of the Gerund and Gerund-Adjective in rendering the English Verbal Noun.

**Accusative :**

*Palus Romanos ad insequendum tardabat.*

A swamp hindered the Romans *in* (for) *pursuing*.

*Non facile ad auxiliandum adire poterant.*

They could not easily get near *for the purpose of helping*.

*Ad oppugnandam urbem veniunt.*

They are coming *to attack* the town.

*Locus ad munienda castra idoneus.*

A place suitable *for fortifying* a camp.

*Flagitiosum est pecuniam ob rem iudicandam\* accipere*

—CIC., *Verr.* 278.

It is scandalous to take a bribe *for judging* a case.

*Mores puerorum se inter ludendum delegant.* QUINT., 1. 3. 12.

The characters of boys reveal themselves *in playing*

(while they are . . .).

§ 142. Genitive (Objective or of Definition) :

*Finis pugnandi factus est.* They made an end *of the fighting*.

*Demosthenes Platonis studiosus audiendi fuit.*

Demosthenes was most assiduous *in listening to Plato*.

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\* Or ‘*ob rem iudicatam*,’ if the bribe is paid *after* the judgment is given.

*Spes recuperandae libertatis.*

The hope of recovering freedom.

*Insuetus navigandi mare timebat*

Being unaccustomed to sailing he dreaded the sea.

*Aedui sui purgandi causā legatos mittunt.*

The Aedui sent an embassy to clear themselves (of guilt).

*Cupiditas et ambitio . . . quae res evertendae reipublicae solent esse.*—CIC., *Verr.* 2. 132.

Greed and self-seeking . . . which generally tend to the destruction of a state.

NOTE.—The form *sui*, genitive of *se*, like *mei*, *tui*, *nostri*, *vestri*, genitive of the Personal Pronouns, is really the genitive of a neuter Possessive Adjective, used as a noun (*suum* = his own (person)). Hence the Gerund-Adjective in agreement with these words is always *neuter singular*.

So—*vestri adhortandi causā.*

For the sake of addressing you (pl.).

### § 143. Dative :

*Patrimonio augendo studere.*

To be zealous in increasing one's patrimony.

*Nostri et numero et virtute pugnando pares erant.*

—CAES., *B.G.* 5. 34.

Our men were in courage and number quite equal to the contest.

*Praesse agro colendo flagitium putas?*—CIC., *Rosc. Am.* 50.

Do you think it a disgrace to direct the work of a farm?

*Comitia tribunis militum creandis.*

The assembly for the election of military tribunes.

*Decem viri legibus scribendis.*

The ten commissioners for making a code of laws.

### § 144. Ablative :

*Fugiendo vincunt Parthi.*

The Parthians conquer by fleeing

*Mens hominum discendo alitur et cogitando.*

The human mind develops by learning and thinking.

*Nullum tempus illi a scribendo vacat.*

He has no time which is not occupied in writing.

*Philosophi multa dicunt de spernenda voluptate.*

Philosophers have much to say about treating pleasure with contempt.

## The Gerund-Adjective with the sense of 'Obligation.'

§ 145. Besides its use for the English **Verbal Noun**, the Gerund-Adjective is also used to express *intention* (what *is* to be, or is *expected* to be) or *obligation* (what *must* be, or *ought* to be).

§ 146. With verbs of *giving*, *entrusting*, *arranging*, *undertaking* and the like, it shows the intention of the *giver*, etc.

*Mihi argentum servandum dedit.*

He gave me his silver *to keep* (to be kept).

*Naves aedificandas curavit.*

He had ships built (took care for the building . . .)

*Oppidum diripiendum militibus tradidit.*

He handed over the town to his soldiers *to plunder* (be plundered).

§ 146<sup>A</sup>. The Gerund-Adjective is used :

(a) As an *attribute*, in any case, with the meaning, 'that *ought to be*'—e.g. **laudanda fides**, loyalty that is to be commended. (= *laude digna*, praiseworthy.)

Sometimes after *negative* words it may mean, 'that *can be expected to be*.'

e.g. **Vix toleranda audacia.**

Recklessness that is scarce to be endured.

(NOTE.—Generally *possibility* should be expressed by **possum**.

e.g. **Quae urbs nec vi nec obsidione capi potuit.**

The city was not to be taken either by assault or siege.)

(b) As a *complement* in the Nominative (Accusative in Indirect Speech), with some part of the Verb **esse** = *is to be*—*must be*—*ought to be*.

The **Agent** is expressed by the **Dative** case.

In the case of Transitive Verbs the Gerund Adjective agrees with the Subject.

*Constantia tua laudanda est.*  
Your constancy is to be commended.  
*Urbs nobis defendenda erat.*  
We ought to have defended the city.  
*Omnia Caesari uno tempore erant agenda.*  
Caesar had everything to do at the same time.  
*Dixit Romanis habendam esse gratiam.*  
He said they ought to feel grateful to the Romans.

§ 147. In the case of Intransitive Verbs, or Transitive Verbs used in Neuter sense, the **Impersonal Construction** must be used. (*See rule for Passive of Intransitive Verbs, § 45.*)

*Parendum erat Senatui.*  
It was our duty to obey the Senate.  
*Nobis cras ad urbem eundum est.*  
We must go to the city to-morrow.  
*Tibi dormiendum est.*  
You must go to sleep.  
*Nunc est bibendum.*  
Now is the time for drinking.

NOTE 1.—When the use of the Dative for the Agent would produce *ambiguity* (between Agent and Indirect Object), **a** or **ab** with the Ablative is used. This ambiguity is likely to occur only when both Agent and Indirect Object are **Persons**.

*e.g. A te amicis subveniendum est.* You must help your friends.  
(*Tibi amicis . . .* might mean, ‘Your friends must help you’.)

NOTE 2.—The Gerund Adjective, like other words expressing obligation (*debeo*, etc. *See § 53, n. 3., § 118*), is used with the *Indicative* of **Sum** where the *Subjunctive* would be expected.

*Si Cn. Pompeius privatus esset, tamen erat mittendus.*  
If Pompey were a private citizen, still he *would have been* the man to send.

## The Supine.

§ 148. The Supine is a Verbal Noun belonging to the **Active Voice**, which is used in two cases only, the **Accusative** and the **Ablative**. Its use is not very frequent: the Accusative is commoner than the Ablative.

§ 149. The *Supine in -um* is used to express *purpose*. Since it is an *Accusative of Motion to or in the direction of* the action, it can be used only after Verbs which imply *motion*: **eo**, **venio**, **mitto**, etc.

*Milites frumentatum, —pabulatum, exibant.*

The soldiers were going out to get corn,—to get forage.

*Aedui ad Caesarem venerunt oratum ut civitati subveniret.*

The Aedui came to Caesar to beseech him to assist their tribe.

**Scitatum oracula Phoebi . . . mittimus.**—VERG., *Aen.* 2. 114.

We send to enquire at the Oracle of Phoebus.

NOTE 1.—The Supine appears only in a limited number of verbs, and no supine should be used unless an example of its use can be found.

NOTE 2.—The Supine in *-um*, when combined with the Impersonal Infinitive Passive of **eo**, is used to supply a *Future Infinitive Passive*. *Dixit urbem captum iri*. He said that the city would be taken (*i.e.* that things were moving in the direction of taking the city). Note that **captum** does *not* agree with **urbem** but governs it. Instead of this construction the *Periphrastic Form* is often used. *Dixit fore ut urbs caperetur* (that it would come to pass that . . .).

NOTE 3.—With the construction of the Supine (*motion to—without a Preposition*) compare **domum**, **rus**, also **vĕnum eo** (*vĕneo*), I go for sale, am put up for sale; and **infītias**, **suppetias**, **exsequias eo**=I go to deny (*cp.* I run counter), I go to support, I go to a funeral.



§ 150. The *Supine* in **-u** is used as an **Ablative of Respect** defining the action with regard to which a certain *feeling* or *thought* is experienced. It is, therefore, used after **Adjectives** which mean *pleasant, easy, good, beautiful, credible*, etc., or the *reverse of these* : also after **fas, nefas**, right, wrong.

The Ablative of the Supine is found only in a very limited number of verbs : **dictu, factu, auditu, visu, memoratu** are some of the commoner examples :

*Mirabile dictu.* Wonderful to relate.  
*Horrendum visu.* Dreadful to look upon.  
*Facile est intellectu.* It is easy to understand.  
*Quod optimum factu videbitur, facies.*  
 You will do what seems best to you to do.  
*Nihil dignum memoratu actum est.*  
 Nothing was done worthy to be recorded.

NOTE.—Other constructions often take place of the Supine.

e.g. for <i>facile est intellectu</i>	{ <i>facile est intellegere.</i> <i>facile intellegi potest.</i> <i>facile intellegitur.</i>
for <i>dignum memoratu</i>	{ <i>memoria dignum.</i> <i>commemoratione dignum.</i>

### Oratio Obliqua.

§ 151. The Greek historians, and after them the Romans, were in the habit of inserting in their narrative of events full reports of the speeches made at critical moments by the leading characters in their story. These speeches could be reported either in the **Direct Form** (*Oratio Recta*, i.e. the exact words of the speaker), or in the **Indirect Form** (from the point of view of the Reporter). In Latin the Indirect Form is more frequently used and is called **Oratio Obliqua**.

§ 152. When a speech is given in **Oratio Obliqua** the report follows the words of the speaker but presents them in the Indirect Form.

**eg. DIRECT.** 'Friends, Romans, countrymen, lend me your ears,  
I come to bury Caesar, not to praise him.'

**INDIRECT.** He asked the audience to lend him their ears. He had  
come to bury Caesar . . .

This may be continued through a passage of considerable length, the whole of which depends upon a *single word or phrase* which precedes it. This need not be a verb of *saying*; any phrase which implies that a speech was made or a message delivered may be followed by O.O.

§ 153. The writer is reporting a speech which *was addressed* by some one *not now present*, to an audience *not now present*. It follows, therefore, that the only possible '**I**' is the writer; the only possible '**you**' is the reader. Neither of them being concerned in the speech, there can be no *First* or *Second Person* in O.O. Nor can the *Vocative Case* be used.

(NOTE.—In Caesar, **Nos**, **Nostri** are used in O.O., when the *Romans* are meant. Caesar and his Roman readers *are* then concerned.)

§ 154. The speech *was spoken in the Past*: its proper sequence, therefore, is the **Historic** (Imperf. and Pluperf. Subj.). When, however, the **Historic Present** is used, as it often is, to introduce a speech (*monet, hortatur*, etc.), the *Primary Sequence* may be maintained throughout.

In Historic O.O. no words should be used which refer to *Present Time* or *Present Place* (*nunc, hodie, hic*, etc.).

### § 155. Pronouns and Adverbs in O.O.

Ego, nos,	become	se ( <i>ipse, ipsi</i> ).
meus, noster,	„	suus ( <i>ipsius, ipsorum</i> )
tu, vos,	„	ille, illi.
tuus, vester,	„	illius, illorum.
Hic (pron.), iste,	„	is, ille.
Hic (adv.), huc, etc.,	„	ibi, eo, etc.
nunc, hodie,	„	tum, eo die.

### § 156. Moods in Oratio Obliqua.

1. All **Principal Statements** (Indic. in Direct) become **Infinitive**, with subject in the **Accusative**.

2. In all **Subordinate Clauses** (Relative, Temporal, Causal, Conditional, Concessive) the verb is in the **Subjunctive**.

DIRECT. *Caesar milites adlocutus est: 'Hostes, quos expectamus, nunc adsunt.'*

O.O. *Caesar milites adlocutus est: hostes, quos expectarent, iam adesse.*

3. **Questions** in the 2nd Person have the Verb in the **Subjunctive**.

DIRECT. *Quid sentitis?*

O.O. *Quid sentirent?*

**Questions** in the 1st or 3rd Person (generally **Oratorical**, i.e. disguised statements), in the **Accusative and Infinitive**.

DIRECT. *Caesar milites adlocutus, Numquid, inquit, spem vestram fefelli? (= spem vestram non fefelli). Nonne hostes adsunt? (=hostes, ut videtis, adsunt). Cur de vestra virtute aut de mea diligentia desperatis?*

Have I disappointed your hopes? (=I have not). Are not the enemy here? (you see they are here). Why do you despair of your own courage or of my diligence?

O.O. *Caesar milites allocutus est: Numquid se spem illorum fefellisse? Nonne hostes adesse? Cur de suâ virtute aut de ipsius diligentia desperarent?*

4. **Commands** (Imperative in Direct) and all other expressions of *will* or *wish* (Jussive, Hortative, Optative or Deliberative Subj. in Direct) are expressed by the **Subjunctive**.

DIRECT. *Quid agamus? Venite mecum omnes. Castra statim aggrediamur. Di Immortales nobis eventum secudent!*

What are we to do? Come with me all of you. Let us attack the camp. May the gods grant us success!

O.O. *Quid agerent? Venirent secum omnes. Castra statim unâ aggredierentur. Di immortales sibi eventum secundarent.*

## Use of Tenses in Oratio Obliqua.

§ 157. The Regular Sequence is **Historic** throughout—the Tenses of Direct speech being changed as follows :

	DIRECT.	INDIRECT.	
		PRINCIPAL	SUBORDINATE
Primary	<i>ago</i> <i>agam</i>	<i>se agere</i> <i>se acturum</i>	<i>ageret</i> <i>acturus esset</i>
Historic	<i>agebam</i> <i>egi</i> <i>egeram</i>	<i>se agere</i> (or) <i>egisse?</i> <i>se egisse</i>	<i>egisset.</i>

NOTE 1.—The original **Subjunctives** of Direct speech will, of course, be retained in O.O. Primary Tenses being changed for **Historic** (if the Historic Sequence is used). Since *all* the verbs of Subordinate Clauses in O.O. are in the **Subjunctive**, the distinction between Subjunctive and Indicative of Subordinate verbs in Direct Speech is lost ; it is generally possible, however, from the context to make out what the Direct Form would be.

NOTE 2.—The **Imperfect Indicative** loses its sense of *continuous* time, and is merged with the other Past Tenses. If the idea of continuous or repeated action is to be emphasized, it must be otherwise expressed :

e.g. *In silvis puer errabam*, I used to wander in the woods.  
(*Dixit*) *se puerum in silvis errare solitum esse*.

NOTE 3.—The **Completed Future** (Fut. Perf.) becomes in O.O. the **Pluperfect Subjunctive**.

Direct. *Si id feceris, te amabo.*  
O.O. *Si id fecisset, se illum amaturum.*

§ 158. Although **Historic** sequence is the *rule* in O.O., **Primary** Sequence is very often found—

(1) In order to produce a more vivid effect (*see* **Historic Present**, § 33 (4)).

(2) Simply for the purpose of varying a monotonous succession of Past Subjunctives.

(3) To retain certain distinctions of Tense which would otherwise be lost.

*e.g. in Conditional Sentences of Present Indicative (see § 116).*

DIRECT. *Si iterum experiri vultis, iterum paratus sum decertare.*

If you wish to try the issue a second time, I am ready to fight it out a second time.

O.O. *Si iterum experiri velint, iterum se paratum esse decertare.*

—CAES., *B.G.* 1. 44.

or in a general statement true of all time.

DIRECT. *Populi Romani haec est consuetudo, ut socios honore auctiores esse velit.*

It is the custom of the Roman people to wish that the prestige of their allies should be enhanced.

O.O. *Populi Romani hanc esse consuetudinem, ut socios honore auctiores esse velit.*—CAES., *B.G.* 1. 43.

DIRECT. *Consueverunt Di Immortales, quos pro scelere eorum ulcisci velint, his secundiore interdu[m] res concedere.*

—CAES., *B.G.* 1. 14.

The gods are wont to grant now and then a certain measure of success to those whom they intend to punish (that their fall may be the greater).

O.O. *Consuesse Deos Immortales, quos pro scelere eorum ulcisci, velint, his secundiore interdu[m] res concedere.*

The **Primary** sequence is sometimes maintained throughout; but more frequently the Speech *begins* with **Historic** and ends in **Primary** sequence. (*See* 2 above. *Cf.* speeches in Caesar, *B.G.*)

The Tense of the verb which introduces the O.O. does not necessarily affect the Sequence: if it is a **Past Tense** it *may* be followed by the Vivid Sequence: if it is **Historic Present** it may be followed by either Sequence.

## Verbs and the Cases which complete their meaning.

§ 159. Verbs whose meaning is completed by the **Accusative**.

**Transitive Verbs** are those which describe *action*, but which require to be accompanied by an **Accusative of the Direct Object** (the person or thing directly affected by the action) in order to describe the action completely, *hostes vinco, te culpo*.

NOTE.—Some of these verbs may be used absolutely (without an object), e.g. *rici*, I have conquered, *i.e.* I am victorious; *solvere* = to set sail (*sc. navem*), *appellere* = to bring to land (*sc. navem*); but in these cases the object is understood from the context, or from the fact that the verb is habitually used with the same object.

§ 160. **Transitive verbs** 'which attach by *thought*, *word*, or *action* a certain qualification to a certain object,' \* require two accusatives to make their meaning complete; such are verbs of *making*, *calling*, *electing*, *regarding*, etc.; *facio, reddo, nomino, puto, creo, eligo*.

*Homines caecos efficit cupiditas.*

Greed makes men blind.

*Ancum Martium populus regem creavit.*

The people made Ancus Martius king.

*Romulus urbem ex nomine suo Romanam vocavit.*

Romulus called the city Rome after his own name.

*Humani nihil a me alienum puto.*

I regard nothing human as indifferent to me.

NOTE 1.—In the **Passive** these verbs are no more than *links* joining two ideas, and, therefore, have the construction of *esse*.

*Ancus Martius a populo rex creatus est.*

NOTE 2.—Observe that *Te amicum habeo* generally means, I *have* } a friend *in you*: *Te in numero amicorum habeo* means, I *find* }  
I regard you as my friend.

NOTE 3.—*Reddo* = I render, make, is not to be used *in this sense* in the **Passive**. (I am rendered or made = *fio* or *efficior*.)

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\* Riemann and Goelzer.



§ 161. Verbs used reflexively, meaning to show oneself, to profess oneself, promise oneself as, etc., take an *accusative complement*.

*se virum fortem praestitit*, he showed himself a brave man.

*me adiutorem profiteor* or *promitto*, I profess, or promise, myself as a helper.

(But *me gero*, with adverb or *pro* + *abl*.

*turpissime se gessit*, he behaved disgracefully.

*se pro cive gessit*, he behaved like a good citizen.)

§ 162. Verbs which mean or imply *teaching, asking*, and some others may take two **accusatives**, one of the **person** the other of the **thing**; but they very frequently also have a preposition (with *Abl.*) either for the person or the thing.

The Accusative of the thing is commonest in the case of **neuter pronouns**: *e.g.* *hoc te moneo*, *illud te rogo*, *quod te iamdudum hortor*, etc.

The following examples show the constructions generally used.

*Pueros musicam docet* = he teaches boys music.

*Te scribere doceo* = I teach you to write.

*Socratem fidibus* (*sc. canere*) *docuit* = He taught Socrates (to play) the fiddle.

*Praemittit qui de suo adventu doceant* = He sends men ahead to give information of his coming.

*Primum me sententiam rogavit* = He asked me my opinion first (*sententiam* here = vote in the Senate: this is the commonest use with *rogo*).

*A nobis pecuniam poposcerunt* = They demanded money from us.

*Nos pecuniam poposcerunt* = " "

*Mortem regis omnes celavit* = He concealed the death of the king from everyone.

but,—*De morte regis omnes celavit*,—is much more usual: note that *celo* = *I keep in the dark*: the direct object is the *person* not the thing.

*Aliquid ab* (or *ex*) *aliquo quaerere* = To ask something of somebody.

§ 163. Verbs which imply *conveyance*, compounded with *trans*, have an **Accusative of place** as well as the **Accusative of the direct object**.

*militēs flumen transportat.*

*Hellespontum copias traiecit.*

§ 164. Note that the verbs in §§ 162, 163, may retain the **Accusative of the thing** when used in the **Passive voice**.

*ego primus sententiam rogatus sum.*

Instead of the passive *doceor, disco* — I learn, is generally used, and the Participle *doctus* is used with *abl.* of thing.

e.g. *vir Graecis litteris doctus.*

§ 165. Verbs of *giving, telling, showing, promising* and the like require to complete their meaning an **Accusative of the thing** given, told, etc., and also a **Dative of the person** to whom it is given, etc.

*Pecuniam mihi dat, or promittit.*

He gives, or promises, me money.

*Haec omnia Caesari narrat.*

He tells the whole story to Caesar.

Note also

*Militem coronā aureā donat.*

He presents the soldiers with a golden crown.

*Mihi mortem minatur.*

He threatens me with death.

*Frumentum exercitui suppeditant.*

They supply the army with corn.

*Senatui facta non probavit.*

He did not gain the approval of the Senate for his acts  
(did not justify his acts to . . .).

*Hanc culpam tibi condono.*

I forgive you this fault.

§ 166. Many Transitive verbs when compounded with a Preposition (especially *ad, de, in, ob, sub, con, circum, prae, ante, post*) take a **Dative of the person** or

thing indirectly affected by the action: but instead of the Dative the **Preposition** is often repeated with its case.

1. The Dative is used most frequently of persons, and when the sense of the verb is **metaphorical**.
2. The Preposition with its case of things, and when the verb is used in its literal sense, of **movement** or **place**.

<b>in</b>	<b>Inferre manus. vim, iniuriam, bellum, alicui</b> =To lay hands upon, do violence to, make war upon anyone. <b>Bellum Gallis indicere.</b> To declare war upon the Gauls. but— <i>Bellum in Provinciam inferre.</i> =To carry war into the Province.
<b>de</b>	<b>Mihi honorem debitum detraxit.</b> He deprived me of the honour due to me. but— <i>Parvum de parvo detraxere.</i> To take away a little from what is little.
<b>prae</b>	<b>His Castris Labienum praefecit.</b> He set Labienus in command of this camp.
<b>ob</b>	<b>Multis periculis me obieci.</b> I have exposed myself to many dangers.
<b>ante, post</b>	<b>Caesarem Pompeio antepono, or Pompeium Caesari posthabeo.</b> I prefer Caesar to Pompey.

Note the construction of the following Transitive compounds:—

<b>ad</b>	<i>Afferre alicui dolorem.</i> To cause sorrow to anyone. <i>Afficere aliquem supplicio</i> (Abl.). To inflict punishment on anyone. <i>Appellere navem ad litus.</i> To bring a ship to shore.
<b>con</b>	<i>Parva { magnis (Dat.) } conferre.</i> To compare small things with great. <i>Me { tecum } coniungo.</i> I associate myself with you. <i>Rem cum amicis communicat.</i> He communicates the matter to his friends.

**inter** *Alicui fugam intercludere* (CIC.). To cut off anyone's retreat.  
*Aliquem frumento intercludere* (CAES.).  
 To cut off anyone from corn-supplies.

(but—**Interdico**, Dative of person, Ablative of thing.  
*Alicui aquā et igni interdicare.* To banish anyone.)

§ 167. Some verbs take either a Dative of person and Accusative of thing, or an Accusative of person and Ablative (instrumental) of thing.

*Dono tibi librum.* I give you a book (of an ordinary gift).

*Milem aureā coronā donat.*

He presents the soldier with a golden crown.

(This construction seems to be used when the honourable significance of the gift is emphasized.)

*Murum oppido circumdedit*, or *Muro* (Abl.) *oppidum circumdedit*.  
 He surrounded the town with a wall.

*Torquatus sibi ex Galli spoliis et torquem et cognomen induit.*

*Torquatus* from the spoils of the Gaul took (put on) both the collar and the surname.

*Veste femineā indutus.* Glad in woman's garb.

*Alicui fugam intercludere.* To cut one off from retreat.

*Aliquem frumento intercludere.*

To cut one off from corn supplies.

§ 168. Intransitive verbs (verbs of full meaning) are those which suffice in themselves to express an *action* (or state) without the addition of a direct object. But these verbs may be accompanied by an **Accusative** (cognate) which defines the action more precisely.

§ 169. This Accusative will be either—

(a) The Noun form of the action implied in the verb (*ludere*, *ludum*; *vivere*, *vitam*, etc.) with *some qualification* which makes the meaning more definite (the Noun *alone* would not add much to the meaning).

*Duram vitam vivere.* To live a hard life.

*Mirum somnium somniare.* To dream a wonderful dream.

*Insolentem ludum ludere.* To play a rude game.

(b) Or a Noun closely connected in meaning with the meaning of the verb, with a similar qualification.

**Tertiam aetatem hominum Nestor vivebat.**

Nestor lived through three generations of men (or three *lives*).

(c) Or a Noun which is in itself a *qualified* form of the action of the verb.

**Stadium currere.** To run a *race* (not merely a 'running').

**Aleam ludere.** To play the game of hazard (not merely a game).

(d) Or the Accusative neuter of a pronoun or adjective.

**Illud gaudeo.** At that I rejoice.

**Cetera tibi assentior.** As to the rest I agree with you.

§ 170. Many Intransitive verbs when compounded with Prepositions (*see* Transitive verbs, § 166), also with **bene**, **male**, **satis** and **re-**, take the Dative case to complete their meaning: especially the compounds of **esse**.

**His rebus non interfuit solum sed praefuit.**

He not only took part in these proceedings but directed them.

**Amicis non deero.** I will not fail my friends.

**Amicis semper adero.**

I will always stand by my friends.

**Fortuna consiliis nostris obstat.**

Fortune opposes our designs.

**Mihi occurrit, or obviam iit, quidam.**

A certain man met me.

**Hic mihi subvenit.**

This man helped me.

**Hostibus acriter resistunt.**

They withstand the enemy fiercely.

**Nunquam mihi satisfacio.**

I never satisfy myself.

**Patriae superesse noluit.**

He would not survive his country.

§ 171. Many of these compounds, however, take the *Preposition* with its case.

*Ad concilium* } *aderat*. He was present at the council.  
*In concilio* }

*Accedere ad rempublicam*. To enter upon public life.

*Incumbere in* (or *ad*) *rempublicam*.

To devote oneself to public affairs.

*In insidias incidere*. To fall into an ambush.

*Sapientiae multum in oratione inerat*.

There was much wisdom in the speech.

*Multa diuque mecum collocutus est*.

He had a long conversation with me.

*Ad castra pervenit*. He reached the camp.

NOTE.—Observe that *convenire*, to meet, to have an interview with, is followed by the *Accusative*.

*Legati Caesarem concenerunt*. The Ambassadors met Caesar.

§ 172. A number of Intransitive verbs in Latin denoting an action (or a state of mind on the part of the subject), which is directed to the good or ill, pleasure or displeasure, satisfaction or dissatisfaction of a person, or which exists with reference to a person, complete their meaning with a **Dative** of the person concerned (Dative of Advantage or Disadvantage). The corresponding verbs to these in English are very often used as **Transitives**.

Such are verbs of—*pleasing, helping, sparing, obeying, forgiving*, etc., and their opposites.

The following are some of the commonest verbs of this class :

*Adversor tibi*. I oppose you (lit. I am in opposition to you).

*Cedo tibi*. I yield to you (lit. I give up or retire for your benefit).

*Credo tibi*. I believe you.

*Consulo tibi*. I consider your interests.

*Faveo tibi*. I favour you.

*Ignosco tibi*. I forgive you.



<i>Invideo tibi.</i>	I envy you.	<i>Parco tibi.</i>	I spare you.
<i>Irascor tibi.</i>	I am angry with you.	<i>Placeo tibi.</i>	I please you.
<i>Impero tibi.</i>	I command you.	<i>Displiceo tibi.</i>	I displease you.
<i>Noceo tibi.</i>	I injure you.	<i>Resisto tibi.</i>	I withstand you.
<i>Obtempero tibi.</i>	} I obey you.	<i>Suadeo tibi.</i>	I advise you.
<i>Pareo tibi.</i>		<i>Subvenio tibi.</i>	I help you.

And the Impersonal verbs :—

*Placet, libet, licet, evenit, accidit, contingit, expedit.*

§ 173. **Credo** = I trust, I have belief in, is followed by the *Dative* of the person or thing trusted : but belief in a fact must be expressed by the Accusative and Infinitive :—

*Tibi credo et benignitati tuæ* = I trust to you and your kindness.  
but— *Te honestum esse credo* = I believe that you are honourable.

**Confido** = I trust, takes *Dative* of the Person, but *Ablative* of the thing, trusted.

*Non favore populi, sed mihi ipsi confido.*

I trust in myself, not in the favour of the people.

§ 174. **Impero**, I command (always of a person in authority commanding subordinates), is followed by the *Dative* and **ut** with Subjunctive.

*Militibus imperavit ut hæc facerent.*

He ordered the soldiers to do this.

When followed by a *Dative* of the person and Accusative (of the thing) *impero* = demand.

*Civitatibus frumentum imperavit.*

He ordered the tribes to supply corn (demanded corn from—)

**Iubeo**, I bid, is followed by the Accusative and Infinitive, and is used in a wider sense :

e.g. We find :—*Milites hæc facere iussit.*

He ordered the soldiers to do this.

but also—

*Te salvere iubeo*, (I bid you be in good health).

I bid you good-day.

§ 175. Such verbs as obey, spare, persuade, envy, are used **Transitively** in English; thus we say—I obey you, and you are obeyed by me, I spare the enemy, and the enemy is spared by me. The corresponding verbs in Latin are **Intransitive** and, therefore, cannot be used **personally** in the Passive, since it is the direct object of the Active verb which becomes the subject of the Passive, and these verbs have no direct object. The only possible Passive for Intransitive verbs is the **Impersonal Passive**. (See § 45.)

e.g.	Caesar was obeyed by the soldiers
becomes	Obedience was rendered to Caesar by the soldiers. <i>Caesari a militibus obtemperatum est.</i>
so	<i>mihi invidetur</i> = I am envied (envy is shown to me). <i>mihi persuasum est</i> = I was persuaded. <i>mihi imperatum est</i> = I was commanded. <i>isti non credendum est</i> = he must not be believed.

§ 176. Some Latin verbs are used with either **Accusative** or **Dative**, but with different meanings:—

caveo	{ <i>tibi.</i> I take precautions for your safety. <i>hostem, or ab hoste.</i> I am on my guard against the enemy. ( <i>cave canem!</i> = beware of the dog!)
consulo	{ <i>tibi.</i> I take counsel for your interests. <i>te.</i> I consult you (ask your advice).
prospicio	{ <i>rem.</i> I look forward to a thing (in the future).
provideo	{ <i>patriae.</i> I look out for (the future safety of) my country.
cupio	{ <i>amicis or amicorum causā.</i> I am solicitous for my friends. <i>salutem.</i> I desire safety.
metuo	{ <i>periculum ab aliquo.</i> I fear danger from some one.
timeo	{ <i>alicui or de aliquo.</i> I have fears for some one.
moderor	{ <i>irae, linguae, odio, etc.</i> I restrain myself with regard to anger, etc. <i>rem.</i> I keep a thing within bounds, control it.
tempero	{ <i>lacrimis (dat.) laetitiae, etc.</i> I restrain = <i>moderor (dat.)</i> . <i>sociis (dat.) a sociis.</i> I refrain from, spare the allies. <i>quin haec faciam.</i> I refrain from doing this.
vaco	{ <i>philosophiae (dat.)</i> I have time for philosophy. <i>culpā, or a culpā.</i> I am without blame (blameless).

§ 177. Intransitive verbs with the **Ablative**.

The Ablative being the **Adverbial** case, is often used to help in completing the meaning of verbs, whether Transitive or Intransitive, by describing the *circumstances* of the action. Some verbs, however, *require* an Ablative to complete their meaning.

§ 178. The Ablative when thus used is:—

(1) Ablative, in the sense which its name implies = *from* (motion from, distance from, separation from, origin).

(2) Ablative used as the *Instrumental* case (including instrument, means, cause, price, material, etc.).

§ 179. Verbs which mean or imply *distance*, *motion from* or *separation* are used with the Ablative (= from) either *alone*, or with the Prepositions—**ab**, **ex**, **de**. Some of these verbs take either construction indifferently; some take both with a difference of meaning; some prefer one or the other. It is not possible to give a complete guide to the usage here.

Note the following examples:

*Castra tria milia passuum ab urbe, a Roma, absunt.*

The camp is distant three miles from the city, from Rome.

(*abesse* = to be distant, when distance is definite, takes the Preposition even with *names of towns*.)

*Saepe domo, Roma, patria abest.*

He is often away from home, Rome, his country.

*Se magistratu abdicavit.* He resigned his office.

(*Se*) *abstinere iniuria* or *ab iniuria.* To abstain from doing harm.

(*Se*) *abstinere a captivis.* To keep one's hands off the prisoners.

*E castris exeunt.* They go out of the camp.

*Ab Italia discedunt.* They depart from Italy.

*Sollicitudine nos liberavit.* He freed us from anxiety.

*Incepto destiterunt.* They abandoned their enterprise.

*Arbor foliis nudata est.* The tree was stripped of its leaves.

*Praeclara stirpe ortus, natus, adulescens.* A young man of good family.

*Belgae sunt orti a Germanis.* The Belgae are of German origin (distant).

*Pecunia eget, caret.* He wants, is without, money.

*Gallum armis exuit.* He despoiled the Gaul of his arms.

§ 180. The Ablative in the **Instrumental** (or Causal) sense is also used to complete the meaning of certain verbs and adjectives.

Verbs or adjectives which imply *fulness* or *plenty*.

*Villa abundat porco, haedo, agno.*

The farm is well supplied with pigs, kids and lambs.

*Ille divitiis circumfluit.* He is excessively rich.

*Urbs opibus, virtute, imperio floret.*

The city prospers in wealth, virtue and power.

*Vir summo ingenio praeditus.*

A man endowed with the highest genius.

§ 181. The Deponent verbs **utor, fruor, fungor, potior, vescor.**

*Multi deorum beneficio perverse utuntur.*

Many men make an ill use of God's gifts.

*Iudicis munere functus sum.*

I have performed the duty of a juryman.

*Carne et frumento vescuntur.* They feed on flesh and corn.

§ 182. **Opus est** = there is need.

*Auctoritate tua nobis opus est.* We need your influential support.

§ 183. With verbs that express emotion an Ablative of the ground of the emotion is used

*Victoria se iactat, exsultat.*

He glories, exults, in his victory.

*Non semper adulescentes senum praeceptis gaudent.*

Young men are not always delighted with the instruction of old men.

*Ardent amore, odio, etc.*

They are glowing with love, with hate . . . .

also with adjectives—

*Multis anxius, sollicitus, curis.* Harassed by many cares.

*Sua virtute superbus.* In the pride of his manhood.

*Suis rebus contentus esse debet.*

He ought to be content with what he has.

## The Genitive with Verbs.

§ 184. The Genitive of a person with 'sum' is used to shew that some quality or action *belongs* to him, in the sense that it is his *nature, character, duty, privilege*, etc. (i.e. the two are naturally or logically connected).

*Cuiusvis hominis est errare, nullius, nisi insipientis, in errore perseverare.*

It is the *nature* of any man to make mistakes, but it is characteristic of fools only to keep on making them.

*Sed timidi est optare necem.*—Ov., *Met.* 4. 115.

It is the mark of a coward to pray for death.

*Illa praedicam quae sunt consulis.*—Cic., *Cat.* 4. 3.

I will first make a statement which is *required* of me as consul.

§ 185. The Genitive of a thing is also used to show that one thing falls WITHIN THE SCOPE OF ANOTHER.

*Hoc tui arbitrii est.*

This is within the scope of your will (to decide).

*Tui consilii est velisne perseverare.*

It is for you to consider whether you wish to persevere.

*Quasi vero consili sit res, ac non necesse sit ire.*

—CAES., *B.G.* 7. 38.

As if this were a *matter for deliberation*, and we were not bound to go.

note also—

*Sui iuris est* = he is independent.

*Romanae dicionis sunt* = they are under Roman rule.

*Hoc non moris nostri est.*

This is not in *accordance* with our custom.

§ 186. Verbs of *accusing, condemning, convicting, acquitting*, are accompanied by a genitive of the fault or crime.

*Accuso, incuso, insimulo; damno, condemno; arguo, coarguo; absolve.*

*Vercingetorix proditionis insimulatus est.*

Vercingetorix was accused of treason.

*Summae se iniquitatis condemnari debere dixit.*

He said he ought to be held guilty of the utmost unfairness.

*Ciceronis oratio nimiae avaritiae Verrem coarguit.*

Cicero's speech convicted Verres of excessive greed.

*Sententiis omnium caedis absolutus est.*

He was acquitted of murder by a unanimous verdict.

NOTE 1.—These verbs may also take **de** with *Ablative*.

*Milo de vi et caede accusatus est.*

Milo was accused of violent assault and murder.

NOTE 2.—With **damno**, **condemno** and **multo**, the punishment is generally in the *Ablative* (especially a *fine*).

*Reus pecunia damnatus est.*

The accused was condemned to pay a fine.

*Pausanias non capite (or capitis) damnatus, sed pecunia multatus est.*

Pausanias was not condemned to death but was fined.

With words of *quantity*, however, the *Genitive* should be used—(*dupli, quanti, minoris*, etc.).

*Fur dupli condemnatur, faenerator quadrupli.*

A thief is condemned to refund double, a usurer fourfold.

§ 187. Certain verbs of *sentiment or emotion* (**miserer**, and the impersonals **pudet**, **taedet**, **miseret**, **paenitet**, **piget**) take a **Genitive of the cause of emotion**.

(But **miseror**, **-ari**, **commiseror** take the *Accusative*.)

*Miseret te aliorum, tui te nec miseret nec pudet.*

You pity others; you have no pity or shame for yourself.

*Me factorum nunquam paenitebit.*

I shall never repent of what I have done.

NOTE 1.—Observe that the *Genitive* with **pudet** has two possible meanings.

*Me patris pudet.*

may mean—I am ashamed of my father.

or I am ashamed before my father (*i.e.* as to what he will think of me).

NOTE 2.—*Interest* = 'it concerns,' 'it matters,' 'it makes a difference,' is followed by a **Genitive of the Person concerned** (or of the Personified thing): but if the Person is expressed



in the form of a **Personal Pronoun**, by the Ablative Feminine Singular of the Possessive Adjective—*meā, tuā, suā, nostrā, vestrā*.

*Interest omnium recte facere.*

It is the interest of all to do right.

*Et tuā et meā interest te valere.*

It concerns me as well as you that you should be in good health.

§ 188. The *amount* of concern is measured by **Adverbs**, or by the **Genitive of Value**.

*Nullius magis quam tuā interest.*

It concerns nobody more than you.

*Illud meā magni interest te ut videam.*

That I should see you concerns me deeply.

*Caesar dixit non tantum suā quantum reipublicae interesse, ut salvus esset.*

Caesar said that his safety was more important to the nation than to himself.

*Interest* is also used to mean 'there is a difference.'

*Quantum intersit inter fortitudinem atque temeritatem iam sentitis.*

Now you see what a difference there is between bravery and rashness.

*Nihil interest utrum hominem interficias an civitate expellas.*

It makes no difference whether you kill the man or banish him.

*Rēfert* = 'it matters' is generally used *absolutely* (cf. *interest* above) or with *meū*, etc., seldom with Genitive.

*Quid refert?* What does it matter?

§ 189. The **Genitive** case is **adjectival**.

In many cases an **adjective** can be substituted for the genitive.

*Patris potestas* or *Patria potestas* = a father's authority.

*Imperium Populi Romani* or *Imperium Romanum* = the Roman Empire.

*Sullae milites* or *Sullani milites* = Sulla's soldiers.

When we use the Genitive we are defining more particularly the meaning of one noun by giving its relation to another noun. For example **dolor** gives the *general idea* of *grief* or *pain*: **dolor Caesaris** is more closely defined as *grief felt by Caesar*: **dolor amissae coniugis** as *grief for the loss of a wife*: **dolor corporis**, as *pain felt in the body*, (*bodily pain*).

The ways in which one noun may be related to, or connected with, another are very numerous. The following uses of the Genitive are generally distinguished. *Possessive Genitive*; Genitive of *Author or Originator*; Genitive of *Definition* (or *Apposition*); Genitive of *Quality*; *Subjective* and *Objective Genitive*; *Partitive Genitive*.

§ 190. Where the Preposition 'of' is used in English, the Genitive case can generally be used in Latin. Note, however, the following common phrases in which the Genitive should *not* be used.

(a) With *dignus*, *indignus*: *worthy of*, *unworthy of*, **Ablative**.

*Omni laude dignus est.*  
He is *worthy of* all praise.

(b) With words that imply *knowing of*, *being aware of*, etc., (where 'of' = *about*, *concerning*), **de** with **Ablative**.

*Dux de adventu Germanorum certior factus est.*  
The general was *informed of* the arrival of the Germans.

(c) With *urbs*, *insula*, *silva*, the *name* must be in *apposition*.

*Urbs Roma* = the city *of* Rome.  
*Britannia insula* = the island *of* Britain.  
*Arduenna Silva* = the forest *of* the Ardennes.

Note also :

*Pugna*  $\left\{ \begin{smallmatrix} \text{apud} \\ \text{ad} \end{smallmatrix} \right\}$  *Zamam facta* = the battle *of* Zama.

(d) To express the relation of one part of a thing to the rest of it, or to other parts of it, where in English a **Partitive Genitive** (see § 196), is used (*e.g.*, the rest *of* the people, the top *of* the tree, the bottom *of* the cask, etc.), *primus*, *ultimus*,

*extremus, interior, intimus, novissimus, summus, medius, imus, infimus, reliquus*, are used in agreement with the noun.

*Ad summum montem*, to the top of the mountain.

*Ultima Gallia*, the farthest part of Gaul.

*Extrema hieme*, at the end of winter.

*In medio flumine*, in the middle of the river.

*Reliqui* } *milites*, the rest of the soldiers.  
*Ceteri* }

*Primum* } *agmen*, the { head } of the column.  
*Novissimum* } { front }  
                  } { rear }

*Tota gens*, the whole of the nation.

*Infima paupertas*, the depths of poverty.

*Domus interior*, the inner part of the house.

§ 191. The **Possessive Genitive** denotes the *owner*, the person to whom something *belongs* (in close association), the *author*, the *originator*. e.g. *Caesaris uxor: Pessima illa Catilinae coniuratio*.

NOTE 1.—In Latin (as generally in English) the **Possessive Adjective** is used instead of the Genitive Case of the **Personal Pronouns**.

*Mea et omnium civium sententia* (not *mei*).

My opinion and that of all the citizens.

*Noster omnium parens*. The parent of all of us.

Note also the possessive adjective, *alienus* = belonging to another.

*Bona aliena* (= *aliorum*) *appetit*.

He hankers after other people's property.

NOTE 2.—Observe the following cases of **ellipse** with Genitive case.

*Hannibal Gisgonis* (sc. *filius*). *Caecilia Metelli* (sc. *uxor*).

*Ad Castoris* (sc. *templum*) *venit*. (Cf. 'St. Paul's' (Cathedral)).

§ 192. **Genitive of Definition**. In this use the two nouns denote the same thing, as in *Apposition*.

It is frequently used with **vox**, **nomen** = the word . . . , the name . . .

*Nomen poetae* = the name of poet = the name 'poet'.

*Vox voluptatis* = the word 'pleasure.'

*Virtus continentiae* = the virtue of self-restraint.

*Duae sunt causae, una pudoris, altera sceleris.*

—CIC., *Leg. Agr.* 2. 36.

There are two reasons, one *shame*, the other *guilt*.

*Unum genus est eorum* . . . —CIC., *Cat.* 2. 8.

One class consists of those . . .

NOTE.—Under this heading may be placed the use of the Genitive with the Ablative *causā, gratiā* = for the sake of—to express *reason or purpose*.

*Sophistae appellabantur ii qui quaestūs causā philosophabantur.*

Those who professed philosophy for the sake of gain were called Sophists (gain being the cause or purpose).

*Legatos mittunt sui purgandi gratia.*

They send ambassadors to clear themselves of blame.

§ 193. The **Genitive of Quality** *describes* in various ways the noun to which it is attached. All its uses have this in common, that the Genitive of the noun *must have an adjective in agreement*, (cf. Ablative of Quality.)

*Vir magni consilii et virtutis.*

A man of great wisdom and courage.

*Sex pedum murum aedificant.* They build a six-foot wall.

*Res est magnae difficultatis.*

It is a matter of great difficulty.

*Superiorum dierum cunctatio.*

The hesitation of the previous days, (during the previous days).

*Puer sedecim annorum.* A boy sixteen years old.

*Classis ducentarum navium.* A fleet of two hundred ships.

NOTE.—The **Genitive of Quality** *generally* denotes *essential and permanent characteristics*.

The **Ablative of Quality** more *external and temporary* qualifications.

*Vir summae erga deos pietatis est.* He is a most religious man.

*Anxio animo sum.* I am in a state of anxiety.

This rule is not always observed ; but of *time, number and magnitude, the Genitive is always used.*

(See examples above.)

§ 193A. Also verbs of *remembering and forgetting* (*memini, obliviscor*) take the **Genitive case**.

*Huius diei semper meminero.*

I shall always remember this day.

*Mihi in mentem venit eius diei.*

The memory of that day comes back to me.

*Obliti salutis meae vobis consulite.*

Forget my safety and provide for your own.

But *memini* sometimes takes the *Accusative*, and *recordor* always does.

*Numeros memini, si verba tenerem.*—VERG., *Ecl.* 9. 45.

I remember the tune, if only I had retained the words

*Non omnes possumus bella gesta et triumphos recordari.*

We cannot all remember wars that we have waged, triumphs we have won.

NOTE.—**Memorare, commemorare**, do not mean ‘to remember,’ but ‘to mention’ or ‘to remind (others) of.’

§ 194. A **Genitive** is used to express *value* with verbs which express *valuation or estimation*:—**aestimo, facio, habeo**.

*Quae nos permagni aestimamus, iste nihili facit.*

What we value so highly, that fellow regards as of no worth.

Note the phrase **est tanti** = it is worth while.

NOTE.—Sometimes the **Genitive** is used to express *price* with **emo, vendo** : but only when *two prices are compared*. The **Genitives** so used are **tanti, quanti, pluris, minoris**.

*Minoris aedis vendidit, quam quanti emerat.*

He sold the house for less, than he paid for it.

§ 195. (a) The **Subjective** and **Objective Genitives** are used in dependence upon a noun which implies some sort of *action*. The **Subjective** genitive repre-

sents the subject of the implied action, the **Objective** genitive its object: *e.g.* in the phrase:—

**Civium amor patriae**

The citizen's love of their country

there is implied the statement, *cives* (subj.) *patriam* (obj.) *amant*.

**Civium** is, therefore, the *subjective* genitive, *patriae* the *objective*.

*Pro veteribus Helvetiorum iniuriis populi Romani.*

—CAES., *B.G.* 1. 30.

For the ancient wrongs inflicted by the *Helvetii* on the Roman people.

Note that when both **Subjective** and **Objective** genitives appear in the same sentence the **Subjective** usually stands first.

(*b*) The **Objective** Genitive is also used after adjectives which imply action (or *verbal notion*, not necessarily transitive).

**Pristinae virtutis** { *memor.* (*Memini.*)  
                                  { *memoria.*

The memory of }  
Mindful of        } their traditional valour.

**Gloriae** { *cupiditas.* (*Cupio.*)  
              { *cupidus.*

Eagerness for }  
Eager for        } glory.

*Habetis duce[m] memorem vestri, oblitum sui.*—CIC., *Cat.* 4. 9.

You have a leader who thinks always of you and forgets himself.

**Divini supplicii metus.** (*Metuo.*)

Fear of divine { *punishment.*  
                      { *vengeance.*

**Suasores legum.** (*Suadeo.*)

Supporters of legislative proposals.

**Seditionis auctor.** (*Augeo.*)

The instigator of rebellion.

*M. Cato litterarum Graecarum studiosus fuit.* (*Studeo.*)

Cato was devoted to the study of Greek literature.

**Rerum futurarum improvidus.** (*Provideo.*)

Without foresight of the future.

**Rei publicae regendae scientissimus.** (*Scio.*)

A most skilful statesman.



*Magis iuris consultus quam iustitiae.*

Better equipped to administer *law* than *justice*.

*Omnium rerum bellicarum peritus.*

Skilled in all warlike matters.

*Homo est rationis et orationis particeps, bestiae expertes*

Man has a share of reason and speech, beasts have no share of them.

NOTE.—The Genitives of the Personal Pronouns (in *-i*) are always used in the **Objective** (or **Partitive**) sense, never **Possessive**.

*Haec imago tui mea est.*

This picture of you is my property.

*Multaque pars mei vitabit Libitinam.*

And a great part of me will escape Death.

§ 196. The **Partitive Genitive** is used of the *whole* (number, mass, material), of which the noun which it qualifies represents a part.

*Indus est omnium fluminum maximus.*

The Indus is the greatest of rivers.

*Haec civitas longe plurimum totius Galliae equitatu valet.*

This tribe is by far the strongest in cavalry of all Gaul.

*Ingens erat hominum multitudo, maxima copia frumenti.*

There was a large number of inhabitants, and great plenty of corn.

§ 197. Adjectives and Pronouns that express *quantity* are used in the **Neuter Singular** with a **Partitive Genitive**.

*Aliquantum frumenti* (not *aliquantum frumentum*).

A considerable quantity of corn.

*Plus pecuniae habet.*

He has more money.

*Viderint consules ne quid detrimenti res publica capiat.*

The consuls must see to it that the state suffers no damage.

*Quid consili ceperis non ignoramus.*

We are not unacquainted with your schemes.

*Humani nihil a se alienum putat.*—Cic., *Off.* 1. 30.

There is nothing human that he regards without sympathy.

§ 198. This construction must not be used with adjectives of the third Declension, nor with *aliud*.

*Ex Africa semper* { *aliquid novi*  
 { *aliquid mirabile* } (not *mirabilis*).

From Africa there is always { something new.  
 { something wonderful.

So: *nihil senile*, none of the characteristics of old age.

*multum laudabile*, much that is praiseworthy.

*nihil aliud*, nothing different, nothing else.

§ 199. The Genitive in Partitive sense is also used with adverbs of quantity and place.

*L. Catilinae erat satis eloquentiae, sapientiae parum.*

Catiline had eloquence enough but too little wisdom.

*Ubinam gentium* (or *terrarum*)?, where in the world?

§ 200. Some phrases in English which appear to be Partitive are not really so: e.g. 'How many are there of you? There are only a few of us.' Here 'many,' 'few,' apply to the whole and not to a part of 'you' and 'us.' So in Latin — '*Quot vos estis? Nos pauci sumus*' (not *quot vestrum, pauci nostrum*).

*Trecenti coniuravimus, principes iuventutis Romanae.*

Three hundred of us, leaders of the youth of Rome, have conspired.

§ 201. The Genitive is also used with the following Adjectives.

*Plenus* = full (and other adjectives which imply fullness).

*Hortus est omnium florum plenus.*

The garden is full of all kinds of flowers.

*Reus* = on trial for.

*Reus est capitis.* He is being tried for his life.

(Also with *de* and *Abl.* of the charge

*Reus est de ambitu.* He is being tried for bribery.)

*Similis*, like.

With **Genitive of persons**, implying a close and complete resemblance. (Also used with Dative of persons and *generally* Dative of *things*.)

*Filius est patris similis.*

Use always **genitive of personal pronouns**, *mei, tui, sui, nostri, vestri*.

Also *veri similis* = probable, likely

**Particeps, socius, expers**, and others which imply *sharing*.

*Fit publici consili particeps.*

He is allowed to share in the counsels of the state.

*Sceleris socii.*

Partners in guilt.

*Homo humanitatis expers.*

A barbarian.

§ 202. The **Dative case** completes the meaning of the sentence by indicating the **Indirect Object**: that is to say, the *person* who is affected for good or ill by the action, without being the direct object.

If the verb is **Transitive** the **Dative** indicates a secondary or remoter object; that which is *directly* affected by the action of the verb being in the **Accusative**.

*Hunc librum tibi do.* I give you this book.

If the verb is **Intransitive**, the **person affected** is the only object. It should be noted that in this sense the Dative is used of *persons*: of *things* only when there is a personal meaning behind the thing: *e.g.* we say, **legibus pareo**, I obey the law; but obedience is a personal relation and 'law' is here personified (it is made and administered by persons).

Observe, in this connection, the use of *confido* = I trust, which generally takes Dative of *person*, Ablative of *thing*.

*Non imperatori, sed virtute mea confido.*

I trust not in the general, but in my own courage.

In some common uses, however, the Dative of a *thing* is used to indicate the *result* or *purpose* of the action.

*Quid fieri vellet militibus exponebat.* (Indirect Object.)

He was explaining *to* the soldiers what he wished to be done.

*Sic vos non vobis mellificatis apes.*

So you bees make honey not for yourselves.

(Dative of advantage.)

§ 203. The Dative often represents the English 'to' or 'for'; but note that—with the idea of *motion to* the Dative can be used (except in poetry) *only of persons not of places or things*.

*Tibi epistulam mitto.* I send you a letter.

(but *not*—*Nuntios urbi mitto*).

When 'for' means 'instead of,' 'in behalf of,' 'in defence of,' it must be rendered *not* by the Dative but by *pro* with the Ablative.

*Hæc pro patre agebat.* He was doing this *for* his father.

*Pro patria mori.* To die *for* one's country.

§ 204. The Dative is used with parts of the verb *sum*, to express *possession*.

*Est mihi fecundus hortus.* I have a fertile garden.

*Quid mihi tecum est?* What have I to do with you?

It also takes the place of the English possessive (generally with reference to parts of the person) in such expressions as :

*Milites Caesari ad pedes se proiecerunt.*

The soldiers threw themselves at *Caesar's* feet.

*Gladium militi e manu extorsit.*

He wrenched the sword from the *soldier's* hand.

*Mihi in mentem venit.*

It came into my mind.

§ 205. The Dative of the 1st and 2nd Personal Pronouns is used to imply that the person is interested (in one way or another) in what is said.

*Ecce tibi est exortus Isocrates.*—CIC., *De Or.* 2. 94.

Then, if you please (or, look you !) Isocrates got up.

*Tu mihi istius audaciam defendis?*—CIC., *Verr.* 3. 213.

Do you mean to tell me that you defend his lawless conduct?



§ 209. Those which imply fitness or convenience for a purpose generally take a **Dative of the person** for whom, and *Accusative with ad* of the thing (purpose) for which, fitness, etc., is asserted.

(*Aptus, idoneus, opportunus, utilis, necessarius.*)

*Erat locus Romanis ad castra munienda idoneus.*

The place was suitable for the Romans to fortify a camp.

*Tempus mihi opportunum visum est ad negotium perficiendum.*

The time seemed to me opportune for completing the business.

§ 210. *Amicus, inimicus, familiaris, cognatus, propinquus, vicinus, finitimus, aequalis*, when used as **Nouns** (*amicus* = a friend; *vicinus* = a neighbour; *aequalis* = one of the same age) take the **Genitive case** or the **possessive adjective**.

*Inimici mei* = My enemies.

(but, *Ei qui mihi inimici sunt* = Those who are unfriendly to me.)

*Patris familiaris et meus* = A familiar friend of my father and me.

**Propius, proxime** are generally (and *proximus* sometimes) used, like **prope**, with the **Accusative case**.

*Ubii qui proximi Rhenum incolunt.* — CAES., B.G. 1. 54.

The Ubii who live nearest to the Rhine.

*Castra propius Avaricum movit.* — CAES., B.G. 7. 18.

He moved his camp nearer to Avaricum.

§ 211. The **Dative of Result or Aim** (**Predicative Dative**). In this sense the **Dative of things** not persons is used; but it is generally accompanied by a **Dative of the person** affected by the result or purpose of the action.

This **Dative** may be qualified only by adjectives of degree: **magnus, parvus, tantus, quantus**, etc.

(a) The **Dative of Result** is used with the verb **sum**. A large number of such **Datives** are found; those which occur most frequently are:—*Curae, detrimento, emolumento, ornamento, saluti, solatio*, and especially **usui**.

*Hoc mihi curae est.* This is a care to me.

*Hoc mihi detrimento est.* This is damaging to me.

*Hoc mihi emolumento est.* This is profitable to me.

*Hoc mihi ornamento est.* This is {an honour  
a source of pride} to me.

*Hoc mihi saluti est.* This is my salvation.

*Hoc mihi solatio est.* This is my consolation.

*Hoc mihi exemplo est.* This is a lesson to me.

*Ad haec sustinenda magno usui fuerunt tormenta.*

For meeting these (attacks) the military engines were of great service.

*Milites omnia parabant quae ad obsidionem usui essent.*

The soldiers prepared all things which were of use for a siege.

*Cassius quaerere solebat cui bono fuisset.*

Cassius used to inquire {to whose advantage had been (the crime).  
who had profited by it.

*Odi (Romanos) odioque sum Romanis.*

I hate the Romans and am hated by them.

(This use of *odio* supplies the Passive of the verb *odi*.)

(b) The Dative of **Result** or **Aim** is also used with Transitive verbs and verbs of motion. Of the Datives which thus occur, **auxilio**, **subsidio**, **praesidio**, are frequently used with verbs of motion (*mitto*, *eo*, *venio*).

*Equitatum auxilio Labieno misit.*

He sent the cavalry as a help to Labienus.

*Caesar cum decima legione suis subsidio venit.*

Caesar came with the tenth legion to support his men.

*Quinque cohortes praesidio castris reliquit.*

He left five cohorts to garrison the camp.

(c) With **do**, **habeo**, **verto**, **tribuo**, etc. a Dative of the same kind is used, with the meaning, *attribute to*, *regard as*.

*Num tu hoc mihi vitio vertis?*

Surely you do not blame me for this?

*Rem publicam quaestui habere turpe est.*—CIC., *Off.* 2. 77.

It is disgraceful to regard public service as a source of gain.

*Hoc mihi laudi datum est.*

This is regarded as praiseworthy in me.



(d) *Note also the phrases.*

*Librum mihi dono dedit.* He gave me the book as a present.

*Caesar receptui canere iussit.*

Caesar ordered the recall to be sounded.

*Locum castris deligit.* He chooses a site for the camp.

*Diem colloquio*  $\left\{ \begin{array}{l} \text{dicit.} \\ \text{constituit.} \end{array} \right.$

He appoints a day for the conference.

§ 212. The **Ablative** is in all its uses an **adverbial** case. It describes the circumstances of the action. It is used of **things** rather than **persons**. It completes the sentence by adding details, but is less necessary to complete the meaning of the verb, than the **Accusative** or the **Dative**.

*Ille mihi hanc fabulam narravit, ore suo, eodem die, multis adstantibus.*

He told me this story, (added details), with his own lips, on the same day, with many standing by.

§ 213. The Latin **Ablative** is generally represented in Grammars as equivalent to the English prepositions—‘*by*,’ ‘*with*,’ ‘*from*.’ Expressions in English containing these prepositions can be translated by the **Ablative**, but **not** always by the **Ablative alone**.

The various uses must be carefully distinguished.

§ 214. ‘*By*’ when it is used to express the **means** (instrument) or **cause** of an action or state, and ‘*with*’ when it expresses the **instrument**, are rendered by the **Ablative of a noun alone**.

*Flumen ponte traiecit.* He crossed the river *by* a bridge.

*Virtute omnia difficilia superabimus.*

*By* valour we shall overcome all difficulties.

*Metu prohibitus est quominus veniret.*

He was prevented from coming *by* fear.

*Cupiditate adductus*, drawn on *by* his eagerness.

*Spe excitatus*, roused *by* hope. *Ira permotus*, deeply stirred *by* anger.

*Gallum pilo transfixit.* He pierced the Gaul with his javelin.

§ 215. 'By' when it is used of the **agent** or **person** by whom a thing is done, 'with' when it expresses **manner**, **accompaniment** (or accompanying circumstances), *cannot be translated by a noun alone in the Ablative.*

Agent. *Caesar ab inimicis interfectus est.*  
Caesar was killed by his enemies.

Manner. *Summa celeritate.*  
*Cum celeritate.*  
*Summa cum celeritate.* } *ponte flumen traiecit.*  
He crossed the river . . . *with* speed.

Accompaniment. *Cum captivis flumen traiecit.*  
He crossed the river *with* his prisoners.  
*Cum gladiis ad Curiam venerunt, quibus Caesarem occisuri erant.*  
They came to the Senate house with swords (*i.e.* having swords with them), with which (as instruments) they intended to kill Caesar.

Accompanying circumstances. { *Diu regnavit summo cum emolumento civium.*  
(He reigned long *with* great profit to his subjects.

NOTE.—Expressions of **manner** and also of **accompaniment** are sometimes complicated with the idea of **means** (instrumental), so that the *Ablative alone* is employed.

So *vi*, with violence: *vi et armis*, by force of arms: *iure*, rightfully: { *iniuria* }, wrongfully: *silentio*, silently: *ordine*, in order: *dolo*, by craft: *pedibus*, on foot.

and *Caesar omnibus copiis oppidum oppugnavit.*  
Caesar with all his forces attacked the town.  
*Caesar militibus, qui ex provincia convenerant, murum perducit.*  
—CAES., B.G. 1. 8.  
Caesar with (*i.e.* by the labour of) the soldiers . . . built a wall.  
(The forces and the soldiers are *instruments* in Caesar's hand.)

§ 216. Besides persons, the use of *a* or *ab* with the Abl. is extended to :

(a) **Animals** when they are acting independently.

*A lupis laniatus est Milo.*

Milo was torn to pieces *by* wolves.

(b) **Collective nouns** including a number of persons.

*A multitudine hostium nostri premuntur.*

Our men were hard-pressed *by* a large number of the enemy.

(c) **Abstract nouns** when they are personified (regarded as acting like persons).

*Fortibus a Fortuna favetur.*

The brave are favoured *by* fortune.

*Sapientes nunquam a voluptate vincuntur.*

The wise are never mastered *by* sensual indulgence.

§ 217. When persons are not acting independently but are employed by some one in authority to carry out his purpose, the preposition *per* with **Accusative** is regularly used.

*Haec per nuntios cum Ariovisto communicavit.*

He communicated this to Ariovistus *by* messengers.

*Ab Ariovisto per legatos sollicitati sunt Galli.*

The Gauls were approached by Ariovistus  $\left\{ \begin{array}{l} \text{through} \\ \text{by} \end{array} \right\}$  ambassadors.

§ 218. A very common form of the **Ablative** of attendant circumstances is the construction known as the **Ablative Absolute**.

*e.g. With you helping, I shall accomplish my task.*

*Te adiuvante rem conficiam.*

*With the wind in his favour, he quickly reached harbour.*

*Vento secundo celeriter ad portum pervenit.*

This construction describes the attendant circumstances without specifying **how** they are related to the action, and is,

therefore, equivalent to a variety of **Adverbial clauses** in English.

*e.g. Te adiuvante, rem conficiam.*

*When you help me . . .*

*While you help me . . .*

*If you help me . . .*

*Because you help me . . .*

*Tandem devictus, multis amissis, ad castra rediit.*

Beaten at last, with the loss of many men, he returned to his camp.

. . . *when* he had lost many men, . . .

. . . *after* he had lost many men, . . .

*Multis acceptis vulneribus, suos incolumes reducit.*

With many wounds he led back his men in safety.

*In spite of* many wounds . . .

*Although* he was wounded many times . . .

§ 219. 'From'—of **motion from**, **separation**, **origin** and **originating cause**.

(a) Of **motion from**, with *simple verbs of motion*—*eo, venio*, etc., the *Ablative with a Preposition* (**ab, ex, de**) is used in Latin, except with the *names of towns, domus* and *rus*; (but see § 228) —*e portis eunt: de saxis cadit: ex Africa venit*. With *compound verbs* the use varies (for some examples see § 179).

(b) Of **separation from**, the *Ablative*, sometimes with, sometimes without a preposition, is used with *Verbs and Adjectives* which imply removal from, separation from, deprivation of, freeing from: *e.g. pellere, excludere, deicere, deturbare, nudo, libero, absolvo: liber, vacuus*, etc. (for examples see § 179).

§ 220. **Origin**: generally with participles, *natus, oriundus, ortus, prognatus*, etc.: the **Ablative alone** seems to be most frequently used for **parents** or **near ancestors**, *a* or *ab* for **remote descent**: but no absolute rule can be made.

*Tantalo prognatus, Pelope natus.*

The grandson of Tantalus and son of Pelops.

*Maecenas atavis edite regibus.*

Maecenas, thou descendant of kingly ancestors!

*Britanni a Troianis orti esse dicuntur.*

The Britains are said to be descended from the Trojans.

NOTE.—*Family* or *position* are indicated by the Ablative with *natus*, etc.

*amplissima familia* } *nati adulescentes.*  
*summo genere* }  
 young men of { very influential family.  
                               { very high rank.

### Other uses of the Ablative.

§ 221. **Ablative of Respect** is used to define particularly the *point with respect to which* a statement is made.

*Virtute pares erant, genere dispares.*

They were equal in merit, but not equal in birth.

*Cn. Pompeius, cognomine Magnus . . .*

Pompey, by surname 'the Great.'

*Mente captus est.*

He is affected in his mind (crazed).

*Nomine sed non re vera rex fuit.*

In name he was king but not in reality.

*Claudus erat dextro pede.* He was lame in the right foot.

So also : *maior, maximus, minor, minimus, natu.*

Greater, . . . by birth, i.e. older . . . etc.

§ 222. **Ablative of the Standard** is used to show the model or standard with *reference to which* a statement is made.

*Utilitate non honestate omnia aestimat.*

He values everything by the standard of expediency, not honour.

So : *Sententia mea*, in my opinion.

*Omnium testimonio*, by the evidence of all.

*More maiorum*, according to the custom of his ancestors.

§ 223. **Ablative of Price** is used to indicate that *with which* a thing is purchased. (Instrumental.)

*Aedes viginti talentis emit.*

He bought the house for twenty talents.

*Multo sanguine nobis victoria stetit.*

Our victory cost us much blood.

NOTE 1.—When we speak of the *action* of buying or selling (acquiring a thing *with* a sum of money) the Ablative is used: but, when *thought* about the price (*i.e.* the value) is conveyed, the Genitive of Value is used even with *emo* and *vendo* (see § 194 N.).

NOTE 2.—The Construction used with *muto* = I exchange, is like that with verbs of buying and selling. (Ablative of Price.)

*Bellum pace mutavit.* He exchanged war for peace.

### § 224. Ablative of the measure of difference.

The Ablative is used to measure the **amount** of the difference stated between one thing and another.

So with **Comparatives** and words implying Comparison (such as:—*praesto, supero, infra, supra, ante, post*) **multo, paulo, nihilo, tanto, quanto, tribus partibus** (three times), **multis partibus** (many times), etc., are used.

*Unā literā plus sum quam medicus* (*mendicus* = a beggar).

—PLAUT., *Rud.* 1305.

I am one letter more than a doctor.

*Multo omnibus sapientia praestat.*

He is much superior to all men in wisdom.

*Paulo infra hunc locum.*

A short distance below this place.

*Paucis ante* (adv.) *diebus.*

A few days before.

*Aliquot post annis.*

Some years afterwards.

*Africa multis partibus maior est quam Britannia.*

Africa is many times as large as Britain.

*Nihilominus* (adv.), none the less.

*Quo plus habet, eo plus cupit.*

The more he has, the more he desires.

### § 225. The Ablative is also used to express:

(a) **Time** at or **within** which: generally *without Preposition*.

(b) **Place** at or **in** which: generally *with Preposition*.

(See Expressions of Place and Time § 228 ff.)

§ 226. The **Ablative of comparison** can be used (instead of **quam**) only when the thing with which comparison is made would (with **quam**) be *Subject* or *Direct Object* of its clause.

*Tunica propior pallio est.*

The shirt is nearer (the skin) than the cloak (is).

*Neminem Lycurgo maiorem Lacedaemon genuit.*

Sparta produced no greater man than Lycurgus.

*Patriam, qua nihil potest esse iucundius, nobis reddidistis.*

You have restored to us our country, than which nothing can be dearer.

### Note the phrases :

**Plus aequo**, more than is fair. **Plus solito**, more than usual.

**Spe facilius**, more easily than we hoped. **Plus iusto**, unduly.

<i>Spe</i>	} <i>celerius</i> , more quickly than was	{ hoped.	
<i>Expectatione</i>			{ expected.
<i>Opinione</i>			

§ 227. With **plus**, **amplius**, **minus**, **longius**, —**quam** is omitted, *without using the Ablative of Comparison*.

*(Galli) non longius milia passuum VIII ab hibernis (afuerunt.)*

—CAES., *B.G.* 5. 53.

The Gauls were not more than eight miles from the winter-quarters.

*Hostium plus septingenti capti sunt.*—LIV., 41. 12.

More than seven hundred of the enemy were captured.

The Ablative is also used :

*Milites amplius horis quattuor fortissime pugnauerunt.*

—CAES., *B.G.* 4. 37.

The soldiers fought bravely for more than four hours.

### Place and Time.

§ 228. In connection with the rule that **no preposition** should be used before names of towns or small islands (which are identified with their one town), or before **domus** and **rus**, the following points should be noted :—



§ 229. The Preposition **ab** is used with *names of towns* when :

(a) Not the town itself but its neighbourhood is meant (as in military operations against it).

*Caesar a Gergovia discedebat.*—CAES., B.G. 7. 43.

Caesar moved away from (before) Gergovia.

(b) Two places are brought into relation (distance, view, measurement).

*Erat a Gergovia despectus in castra.*—CAES., B.G., 7. 45.

There was a view down from Gergovia into the camp.

(c) With **abesse**, **longe** (indicating *distance*).

*Non longe a Syracusis.*—CIC., Verr. 4. 107.

Not far from Syracuse.

*Castra a Gergovia mille passus aberant.*

The camp was a mile from Gergovia.

(But *Romā abesse* = to be absent from Rome.)

§ 230. Where the name of a town or island is accompanied by an **attribute** (e.g. smoky London, noisy New York, green Erin) **urbs**, **oppidum**, **insula**, must be used in **apposition**.

*Londinium, urbs fumosa. Hibernia, insula viridissima.*

A simple epithet will be found only when it is **part of the name** (as in New York), e.g. Nova Carthago = New Carthage.

(a) When the word in apposition has an attribute, the *name* precedes (Locative, Accusative, Ablative) *without a preposition*, **urbs**, etc., follow with a preposition (or without a preposition).

*Romae, in urbe celeberrima.*

*Romam, in urbem celeberrimam.*

*Roma, ab urbe celeberrima.*

*Gergobina profectus, Boiorum oppido.*

(b) If the words *urbs*, *oppidum*, etc., have no attribute (as in 'the city of Rome,' the 'Island of Lemnos'), they precede the name with a **Preposition**, and the name follows in the **same Case**.

*In urbe Romā.* In the city of Rome.

*Ad urbem Romam.* To the city of Rome.

*Ab urbe Romā.* From the city of Rome.

*In insulā Lemna.* In the island of Lemnos.

§ 231. No Preposition is used with *domus*, when it means *home*.

*Domī meae.* At my home.

*Domum meam, domo meā.* To my home, from my home.

When it means *house*, however, a preposition is used.

*Caesar servos multos domi suae habet.*

Caesar has many slaves at home.

but, *In domo Caesaris multi sunt servi.*

There are many slaves in Caesar's house.

so also if it means *family*.

*In suam domum consulatum primus attulit.*—(Cic., *Off.* 1. 138.

He was the first who brought the Consulship into his family.

With *longe* and *abesse* (of distance) a preposition is used.

*Forum longe a domo mea abest.*

The Forum is a long way from my house

§ 232. No preposition is used with *rus* = the country (districts).

*Ruri habitat* = he lives in the country.

*Rus abit* = he is going to the country.

*Rure redit* = he is returning from the country.

but, with a *possessive*, *rus* = *country estate* and then takes a preposition.

*In rus meum abeo* = I am going to my country estate.

*In sua rura venerunt* = They came to their country estates.

§ 233. With the Ablative of Place 'where' the Preposition **in** should as a rule be used: *in Italia, in urbe, in castris*, etc.

In the following cases, however, the *Ablative without in* is used:

(a) **Terra marique** = on land and sea.

*Omnes gentes terra marique vicimus.*

We have conquered all nations on land and sea.

Also, *Terrā* = by land, *mari* = by sea (of travel).

*Mari ad Galliam profectus, terrā rediit.*

He travelled to Gaul by sea and returned by land.

(b) **Loco**, accompanied by an *epithet* (without *in*).

e.g. *Idoneo, opportuno, aequo, iniquo loco.*

In a suitable, convenient, favourable, unfavourable position.

(c) **Loco, numero** (also used with *in*) = in place of, in the number of:

*Isti civium loco non habendi sunt.*

These wretches must not be regarded as (in the place of) fellow-citizens.

*Te amicorum numero (or in numero) habebo.*

I will regard you as a friend (in the number of my friends).

(d) **Totus** (sometimes **omnis**) with a noun (without *in*) = over all, throughout the whole of —.

*Totā Italiā delectus habetur.*

A levy (of troops) is held throughout the whole of Italy.

*Toto oppido trepidatum est.*

There was a panic throughout the town.

§ 234. Time 'when' is expressed by the *Ablative without preposition* in the case of words which are the names of periods of time, seasons, or events marking dates in the Calendar.

e.g. *Sexta hora, aestate, vere, Saturnalibus* = at (the festival of) the Saturnalia, *Ludis* = at the Games, *Gladiatoribus* = at the Gladiatorial Show.

With words which have in themselves *no necessary connection with time* the preposition **in** should be used.

e.g. *In hoc bello, in consulatu meo, in senectute*, (but **extrema senectute** = in extreme old age).

§ 235. With regard to the word **Tempus** note that :

(a) When used with an epithet it means *circumstances* rather than time, and is often used with the preposition **in**.

*In hoc tempore.* In these circumstances.

*In tali tempore.* In such a crisis.

Also *without in*.

*Difficillimo rei publicae tempore.* In a difficult political situation.

(b) For *at the right time, in good time, tempori, tempore, in tempore* are all used.

*Canius ad cenam tempori venit.*—CIC., *Off.* 3. 58.

Canius came to dinner at the right time.

(c) The Plural *tempora* sometimes means *the times*, (the period in which we live with its characteristics).

*O tempora, O mores!* Alas! what degenerate times we live in!

§ 236. Note the Phrases :

**In praesentiā** (abl. s.) at the moment, for the present.

*Caesar satis habebat in praesentia hostes rapinis prohibere.*

Caesar thought it enough *for the present* to keep the enemy from plundering.

**In futurum** = for the future.

*Nihil in futurum providebat.* He made no provision for the future.

§ 237. **Time within which** (at some point during which) is expressed by the Ablative without a preposition.

*Fratrem meum his quinque annis non vidi.*

I have not seen my brother *for the last five years*, (i.e. since five years ago).

*Eo biduo Caesar in castra pervenit.*—CAES., *B.C.* 1. 41.

Caesar reached the camp within two days from that time, (i.e. two days after).

*Me hoc biduo aut triduo expecta.*—CIC., *Fam.* 7. 4.

Expect me two or three days *from now*.

*Caesar oppidum paucis diebus, quibus eo ventum erat, expugnavit.*

—CAES., *B.G.* 3. 23.

Caesar took the town *within a few days of* his arrival on the spot.

§ 238. But when a thing is spoken of as *repeated* so many times in a certain period, **in** is used.

*Vix ter in anno Romam venit.*—Cic., *Rosc. Am.* 132.

He comes to Rome scarce three times in a year.

§ 239. Time before or after (since) is expressed :

(a) By the adverbs **ante**, **post**, with numerals or other expression of measurement *in the Ablative*. (Ablative of measure of difference, § 224.)

*Quaestor quadriennio post factus sum.*

I became Quaestor four years afterwards.

*Tribus ante annis.* Three years before.

note also—*Pridie quam e vita excessit.* The day before he died.

(b) By adverbs **ante**, **post**, with the *Ordinal numeral*, in the *Ablative* (Abl. of Time at which.)

*Quinto post anno* = Five years afterwards.

*Tertio ante die* = Three days before.

(c) More rarely by the Preposition **post** (very rarely **ante**) with the Accusative.

*Post diem quartum } quam ab urbe discessimus.*  
*Post dies quattuor }*

Four days after we left the city.

*Ante diem quintum Kalendas Apriles.* (A.D. v. Kal. Apr.)

Five days before the Kalends of April. (March 28th.)

## Pronouns.

§ 240. **Is**, Demonstrative Pronoun and Adjective, is used as :

(1) *The Pronoun of the Third Person* (he, she, it) in all ordinary cases, where no special emphasis or significance is intended.

*Caesar eum comprehendi iussit.*

Caesar ordered him to be arrested.

(2) *The ordinary antecedent of the Relative.*

*Iis, qui primi murum ascendissent, praemium propositum est.*

A prize was offered to those who were the first to climb the wall.

§ 241. As the equivalent of *a man who . . . people who . . . one who . . . or of talis . . . ut* (with *Subjunctive*).

*Non is est qui haec faciat.*

He is not *the man* to do this.

*Eum qui palam est adversarius facile cavendo vitare possis.*

You can easily by precautions evade *a man* who is an open enemy.

*Est in nobis is animus ut nullius audaciae cedamus.*

There is *such a spirit* in us as will never yield to lawless attacks.

§ 242. As the equivalent of the *English article* in such expressions as—‘*the battle in which . . .*,’ ‘*the time at which . . .*’ (where the article emphasizes and defines).

*In eo proelio ubi ab Hannibale victus est.*

In *the battle* in which he was defeated by Hannibal.

*Eo tempore quo tecum Romae eram.*

At *the time* when I was with you at Rome.

*Eam rem consecutus quam sibi proposuerat.*

Having accomplished *the purpose* which he had set before himself.

§ 243. For additional and emphatic qualification **et** is used.

*Vincula et ea sempiterna.*—CIC., *Cat.* 4. 4.

Imprisonment *and that* (i.e. imprisonment) for life.

§ 244. **Is** must *not* be used as the equivalent of the *English that* in such sentences as the following:

Scipio's speeches are better than *those of Laelius*.

*Scipionis orationes meliores sunt quam Laeli.*

The wit of the French is considered keener than *that of the Dutch*.

*Gallorum ingenium acrius quam Batavorum habetur.*

§ 245. **Ei** must *not* be used with the *participle* in such expressions as ‘those standing by,’ ‘those who

were departing,' 'those who were assembling'; in these cases the participle is used *alone*.

**Adstantes conclamabant**, those standing by applauded.

(*ei adstantes* . . . would mean, 'they, as they were standing by . . .')

§ 246. **Hic, iste, ille** are the emphatic and significant Demonstrative Pronouns and Adjectives.

Their uses may be distinguished as follows :

(1) **Hic** = this *near me* (the speaker), either in *place, time, or thought*. This which is *now*, this which is *here*, this of which we have *just been speaking or thinking*. Hence the latter as opposed to the former (*ille*): (or *hi* = some, *illi* = others).

(2) **Iste** = that of *yours*, that *near you*, that in which the speaker *disclaims interest*. Hence it often appears to be *contemptuous*.

(3) **Ille** = that *which is more distant from us*, the *well-known*, the *great*, that of which I *told you some time ago*. Hence the former as opposed to the latter.

Note the following examples :

### § 247. **Hic.**

*Faciam ut intellegas quid hi de te sentiant.*—Cic., Cat. 1. 8.

I will make you realise what *my audience* think about you.

*Hic vestris omnium sententiis absolvi debet.*

*My client* ought to be acquitted by your unanimous verdict.

*Ex hac parte pugnat pietas, illinc turpitudine.*—Cic., Cat. 2. 11.

*On our side* fights all that is loyal, on theirs all that is base.

*Senatus haec intellegit : hic tamen vivit.*—Cic., Cat. 1. 1.

The Senate knows all that *I am saying* : yet this man here is allowed to live.

*Haec omnia*, the whole fabric of *our lives*.

*His quinque diebus*, within the *last* (or the *next*) five days.

*Et aurum ibi nascitur et ferrum : hoc hominibus utilius, illud pretiosius.*

Both gold and iron are produced there : the *latter* more useful, the *former* more precious to mankind.



§ 248. *Iste*.

*Non est ista mea culpa sed temporum.*—CIC., *Cat.* 1. 2.

*What you allege against me* is not my fault but the fault of the times.

*Adventu tuo partem istam subselliorum nudam reliquerunt.*

When you came in they left the part of the benches near you empty.

*Nonne istum sententiis iudicum condemnari oportet?*

Ought not *the defendant* (my opponent) to be condemned by the verdict of the Jury?

§ 249. *Ille*.

*Vetus illud laudatumque proverbium.*

That *well-known* and popular old proverb.

*Ego sum ille consul qui . . .*—CIC., *Cat.* 4. 1.

I am the consul who, as you well know . . .

*Ex Ponto Medea illa quondam profugisse dicitur.*

—CIC., *Man.* 22.

The famous Medea is said to have fled, once upon a time, from the Black Sea.

*Ne speraveris illam meam pristinam lenitatem perpetuam futuram.*

Do not hope that my leniency, *which you experienced* of old, will last for ever.

§ 250. NOTE.—The rule that *Hic* = the latter, *Ille* = the former, does not always hold good. *Hic* may refer not to the thing last mentioned (grammatically nearer) but to the thing with which *our thoughts* are most engaged (nearer in thought).

e.g. (*Senex*) *est eo meliore condicione quam adolescens, quo id, quod ille sperat, hic consecutus est: ille vult diu vivere, hic diu vixit.*—CIC., *Sen.* 68.

An old man is better situated than a young man, in that what the latter hopes for, the former has achieved: the latter wishes for long life, the former has already lived long.

This is from Cicero, *De Senectute* (the subject of which is the praise of *Old Age*).

## Indefinite pronouns 'Any,' 'Some.'

§ 251. '*Any*' is used, as a rule, in sentences which either **deny** or **question** the existence of the thing to which the pronoun refers: *e.g.* 'Is there *any* truth in this? If any one sees *any* truth in it, let him say so, lest *any one* should be deceived. But there is not *any* truth in it.' This '*any*' is expressed in Latin by **Quis, qua, quid** (pronoun); **Qui, quae, quod** (adjective); or more emphatically by **Quisquam, Quicquam** (adj. *ullus*).

*Num quid in his veri est? Si quis quid videt, dicito, ne quis decipiatur. Sed non est quicquam.*

§ 252. '**Quis**' is used after—**si, nisi, sive, nē, num**: generally in a *Dependent Clause*.

NOTE—**Quis, quā** are used adjectivally with *persons*.

*Si quis Romanus*, if any Roman.

*Si qua femina*, if any woman.

**Quis** (*m.*) may be used adjectivally even with *things*.

*Si quis est incidiar metus*, if there is any fear of unpopularity.

§ 253. **Quisquam** = *any one at all*, a more emphatic form of **quis**, is used in sentences which are *negative* or imply a *negative idea* (*e.g.* **vix, aegre, parum**, or questions which lead up to a negative conclusion).

*Negavit se cuiquam unquam nocuisse.*

He said he had never injured *any one*.

*Vix quisquam haec intellegere potest.*

Scarcely *any one* can understand this.

*Num est quisquam qui te defendere audeat?*

Is there *any one* that dares to defend you?

**Quisquam** is also used after the *comparative with quam* (the statement 'this is better than that,' implies 'that is *not* so good as this').

*Crudelior ille tyrannus fuit quam quisquam superiorum.*

He was a more cruel tyrant than *any* of those before him.

The *Adjectival* form is **ullus**.

*Non haec ullo modo efficere possum.*

I cannot by *any* means accomplish this.

NOTE. -The use of *quisquam* (*ullus, unquam, usquam*) extends further than is indicated above. It is used when there lies in the background of thought the question whether there *is* any or *not*, whether there *ought* to be any or *not*. Observe its use in the following examples.

*Civis potest accidere quod cuiquam potest.*—Cic., *Sen. dial.* 8. 11.  
What can happen to *anyone at all*, can happen to *anyone you like*.  
(i.e. what is *not* impossible, can happen to *anyone you like*.)

*Angor tibi quicquam sine me esse curandum.*—Cic., *Fam.* 7. 15.  
I am distressed that you should find *anything* pleasant without me.  
*Difficile est non aliquem, nefas quenquam praeterire.*

—Cic., *Sen.* 30.

It is difficult not to pass over *someone*, very wrong to pass over *anyone at all*.

*Nobis, nisi quod commisimus ut quisquam ex Cannensi acie miles Romanus superesset nihil obici potest.*—Liv. 25. 6.

There is nothing for which to reproach *us* except the fact that we allowed *any* Roman soldier *at all* to survive the Battle of Cannae.

§ 254. 'Any' is also used in a sense which is *indefinite* but *not negative* and practically = *every*.

e.g. *Any one* can tell you; *anything* will do; come *at any time*.

In this sense *qui* is used with *-vis, -libet*.

*Quivis* = anyone you like, *quilibet* = anyone you please.

*Quivis tibi dicere potest; Quidlibet satis est; Quolibet tempore venire licet:*

If it is a question of *two* persons or things, *uter vis, uter libet*, should be used.

*Utrumlibet elige: utrumvis satis est.*

Choose which (of the two) you like: either will (do) suffice.

NOTE—*Sometimes* the word *vis* is inflected.

*Facile cui velles tuam causam probares.*—Cic., *Verr.* 4. 28.

You could easily have gained *any one's* approval of your case.

§ 255. 'Some' is used in sentences which *assert the existence* (to a limited extent) of the thing referred to, and is thus the *contradictory* of 'no,' 'none.' e.g. 'There is *some* truth in this: *some one* may say that I am wrong; but *some day* *some* wise man will declare that I am right.' ('Some truth' contradicts 'no truth.' etc.)

This 'some' is expressed in Latin by **aliquis**, **quispiam**, **nescio quis**, and, in a more definite sense, of persons, **quidam**.

§ 256. **Aliquis**, **aliquid** (more rarely **quispiam**, **quidpiam**) = 'some one,' 'something,' 'something (or 'anything') substantial.'

*Est in his veri aliquid: diserit quispiam me errare; sed aliquando sapiens aliquis me recte sentire pronuntiabit.*

The meaning of **aliquis**, **aliquid**, as opposed to **nemo**, **nihil**, is clearly shown in such sentences as:

*Est aliquid fatove suo ferro cadentem*

*In solida moriens ponere corpus humo.*—Ov., *Tr.* 1. 2. 53

It is *something* (i.e. better than nothing), when one falls by destiny or by the sword, dying to lay one's body on the solid earth.

*Erit inter horum laudes aliquid loci gloriae nostrae.*

—Cic., *Cat.* 4. 10.

When these men are praised a place on the roll of fame will not be denied to me.

*Nemo vir magnus sine aliquo divino afflatu unquam fuit.*

No man was ever great without some divine inspiration.

*Ut aliqua in vita formido improbis esset posita.*—Cic., *Cat.* 4. 4.

That something might be provided in this life to strike terror into the wicked.

*Aliquid certe perfeci.*

I have at all events accomplished something (not nothing).

§ 257. **Non nemo**, **non nulli**, **non nihil** are practically equivalent to **aliquis**, **aliqui**, **aliquid**, but are used in **Litotes** (an ironical understatement) and therefore = 'a considerable number,' 'a considerable amount.' **Aliquot**, **aliquantum** are used in a similar sense.

*Video abesse* { **non neminem**  
                  **non nullos** } I see that some (a good many) are absent from their places.

—Cic., *Cat.* 4. 5.

*Est in hoc adulescente ingenii aliquantum, diligentiae aliquid, doctrinae non nihil.*

There is in this youth a considerable amount of wit, some diligence, and no little learning.

§ 258. **Quidam** *quuedam*, *quiddam* or *quoddam* = a certain person, definitely indicated but not fully described (though his *name* may be given). It is often used in Latin where English has only the indefinite article.

*Accurrit quidam notus mihi nomine tantum.*

A man ran up to me, whom I knew only by name.

*Pythius quidam.* A certain Pythius.—Cic., *Off.* 3. 58.

**259.** *Quidam* is also used adjectivally or adverbially with the same sense of something which is **left vague or undefined**.

(1) It may mean 'in a way,' 'so to speak' (*- ut ita dicam*), with *figurative* or *metaphorical* expressions (which are not to be taken literally). Figurative expressions are much more often *modified* in this way in *Latin* than they are in English.

*(Patria) quodam modo tecum tacita loquitur.*—Cic., *Cat.* 1. 7.

Your country, if I may say so, pleads silently with you.

(2) It may rather **strengthen** than modify: implying that the statement is insisted on, though it cannot be exactly defined or explained. 'I know that, *somehow or other*, it is so.'

*Moveor singulari quadam humanitate et misericordia.*

—Cic., *Cat.* 4. 6.

I am moved, strange as it may seem, by an exceptionally strong impulse of sympathy and pity.

(3) It may mean a **certain** (not worth dwelling upon), or **some** (indefinable in extent).

*Partium quaedam contentio.*—Cic., *Cat.* 4. 6.

A party struggle (not worth distinguishing from other party struggles).

*Ad breve quoddam tempus cura relevabimur.*—Cic., *Cat.* 1. 13.

We shall be freed from anxiety for a *period* (which may be short or long).

§ **260.** *Nescio quis*—*quid* (adjective: *-qui -quae -quod*) = some one or other, expresses greater **vagueness** than *quidam*, so that it may equal 'mysterious' or 'inexplicable': and greater **indifference** than *quidam* so that it may imply *contempt* = 'some fellow,' 'some trifle.'

*Nescio quid meditans nugarum.*

Occupied with *some trifling thoughts* (not worth mentioning).

*Causidicus nescio quis.* Some nameless lawyer.

*Subito gemitus nescio quos audisse videbar.*—Ov., *Met.* 7. 838.

Suddenly I seemed to hear some *mysterious* groans.

*Alcyones solae . . . nescio quid visae sunt mihi dulce queri.*

Only the sea-birds seemed to utter some sweet *inarticulate* lament.

*Boni sunt nescio { quo pacto } { quomodo } tardiores.*

The good people are *somehow or other* rather slow.

## Reflexive Pronouns.

§ 261. **Se** (himself, herself, itself, themselves) is the true Reflexive, always referring back to the *subject*. It is never used as an *adjective*, is always of the *third person*, and has no *nominative* case. For the *Nominative* (I myself, he himself, they themselves, etc.) **Ipse** must be used.

*-Self* in English must always be rendered by **se** or **ipse** in Latin; but there are many cases in which the English *he, him, they, them*, must also be rendered by **Se**.

§ 262. In a **Simple Sentence** *he, him, his, they, them, their* must always be rendered by **se** and its possessive **suus**, when these words refer to the **Subject** (actual or logical).

*Caesar suos omnes se sequi iussit.*

Caesar ordered all *his* men to follow *him*.

*Se quisque diligit, quod per se sibi quisque carus est.*

Everyone loves himself, for everyone is dear to himself for his own sake.

*Non licet sui commodi causa nocere alteri.*

It is not allowed to (= *one* must not) injure one's neighbour for *one's* own advantage.



§ 263. In a **Dependent Clause** *se* refers :

(a) To the subject of the Principal Clause, if the Dependent clause reports the speech or *thought* of the *Principal subject*. Note that the *verb* of such Dependent Clauses will be *in the subjunctive*.

*Arverni Vercingetorigem obsecrant, ut suis fortunis consulat, neu se ab hostibus diripi patiatur.*—CAES., *B.G.* 7. 8.

The Arverni besought Vercingetorix to consider *their* interests and not permit *them* to be plundered by their enemies.

(b) If the Dependent Clause does **not** represent the thought of the Principal Subject, that subject will be represented by *is* or *ille*, and *se* will refer to the subject of the Dependent Clause.

*M. Petronius, multitudine oppressus, manipularibus suis, qui illum secuti erant (dixit) . . .*—CAES., *B.G.* 7. 50.

M. Petronius, overwhelmed by numbers, said to the men of his company, who had followed *him* . . .

*Indignantem milites Caesar, quod conspectum suum hostes perferre possent, consolatus est.*—CAES., *B.G.* 7. 19.

Caesar consoled his soldiers, who were indignant (they said) that the enemy could look *them* in the face.

§ 264. *Se* is also used with the Preposition *inter* in *reciprocal* sense = one another, each other.

*Inter se amant*, they love one another.

*Inter se colloquuntur*, they converse with one another.

*Ovorum inter se similitudo*, the likeness of one egg to another.

*His erat inter se de principatu contentio*.

These men competed with one another for the chieftainship.

(so also—*inter nos amamus*, we love one another.)

NOTE. The same meaning can be expressed in other ways :

(a) by *alius alius*, *alter alter*,  
*alius alium*, or (of two) *alter alterum amat*.

(b) by repeating the noun.

*Manus manum lavat*, one hand washes the other.

*Ova ovorum et apes apium simillimae sunt*, eggs are very like one another, and so are bees.—CIC., *Ac.* 2. 54.



§ 265. *Ipsē* supplies the nominative of *self* in all persons, and is the only word for *I myself, you yourself*. It is generally used in **emphatic contrast** with some other person expressed or understood.

i.e. *Ego ipse feci* = I myself (and no other) did it.  
*Tu ipse fecisti* = You yourself (and no other) did it.  
*Suo se ipse gladio vulneravit.*  
 He wounded himself with his own sword.  
*Non ab aliis indicari, sed se ipsi indicare videbantur.*

—CIC., *Cat.* 3. 5.

They seemed to be accusing themselves, rather than accused by others.

*Non ego medicina; me ipse consolor.*

I want no healing: I provide my own consolation.

(*Hoc*) *ipsius dignitas et maiorum eius amplitudo* (postulat.)

—CIC., *Cat.* 4. 5.

This is what his own worth and the greatness of his ancestors require of him.

*Rogavit cur de sua virtute aut de ipsius diligentia dubitarent.*

—CAES., *B.G.* 1. 40.

He asked—why did they doubt their own courage or *his* careful management?

so also—*illa ipsa nocte*, on that *very* night (and no other).

*Hoc ipso in templo*, even in this temple.

## Correlatives.

§ 266. A Relative and a Demonstrative expressing similarity or identity of two things compared.

	DEMONSTRATIVE ADJECTIVE		RELATIVE ADJECTIVE
<i>Kind</i>	<i>Talis</i> = such . . . <i>huiusmodi, eiusmodi</i> }	<i>qualis</i>	= . . . as . . .
<i>Size, amount</i>	<i>Tantus</i> = so great . .	<i>quantus</i>	= . . . as . . .
<i>Number</i>	<i>Tot</i> = so many . .	<i>quot</i>	= . . . as . . .
<i>Identity</i>	<i>Idem</i> = the same . .	<i>qui</i> (or <i>atque</i> )	= . . . as . . .

§ 267. Note that these *Relatives* are subject to the rules which govern the use of the Relative *qui*.

(a) They agree in *number and gender* with the antecedent, but in case belong to their own clause.

(b) As introducing a dependent clause in *reported speech* or *thought*, they are followed by a verb in the *Subjunctive*.

**Talis est filius qualem patrem fuisse cognovimus.**

The son is *such*, as we know the father to have been.

**Tantus erat clamor, quantum nunquam antea audieramus.**

The uproar was *such*, as we had never heard before.

**Quot sunt Romani, tot sunt hostes Carthagini.**

There are *as many* enemies of Carthage, as there are Romans.

**Hostibus favere idem est, quod (or atque) patriam prodere.**

Siding with the enemy is *the same thing* as betraying your country.

**Dixit tantum esse clamorem, quantum nunquam antea audisset.**

He said the uproar was *such*, as he had never heard before.

## § 268.

### DEMONSTRATIVE ADVERB

**Tam** = so . . .

**Ibi** = there . . .

**Inde** = thence (from there)

**Eo** = thither (to there)

**Tum** = then (to there)

**Eo, tanto** = in proportion

**Ubi natus erat, ibi senex e vita excessit.**

He died an old man in the same place where he was born.

**Eo proficiscamur quo ceteri omnes.**

Let us go to the same place as all the others.

**Inde nunc revertuntur, quo tu cras ire statuisti.**

They are now returning from the very place to which you intend to go to-morrow.

**Quo vehementius affirmat, eo minus ei creditur.**

The more he protests, the less (we believe him) he is believed.

### RELATIVE ADVERB

**quam** = as . . .

**ubi** = where . . .

**unde** = whence . . .

**quo** = whither . . .

**cum** = when . . .

**quo, quanto** = as . . .

§ 269. The English '*such*' is sometimes used adverbially for '*so*' qualifying an adjective, *e.g.* '*such* brave men,' '*such* high mountains.' **Talis** in Latin is always an *adjective* and must not be used adverbially: we must say **tam fortes viri** (not *tales fortes*), **tam alti montes** (not *tales alti* . . .).

§ 270. The Latin **tantus**, **tam** are more freely used than 'so great,' 'so . . .' in English.

e.g. 'in a great crisis like this,' or 'in this great crisis.'  
in **tanto rerum discrimine**, in **hoc tanto discrimine**.  
*This loud outcry*, **Hic tantus clamor**.  
*These formidable dangers*, **Haec tanta pericula**.

§ 271. (a) . . . as this, . . . as these (after 'such,' 'so') are not expressed in Latin by a *Relative*.

Such cruel measures as these. **Haec tam acerba consilia**.

Such a desperate fellow as this. **Hic tam perditus homo**.

(not—*tam acerba . . quam haec*, *tam perditus . . quam hic*).

(b) If the qualification is *general* (i.e. does not dwell upon any *particular quality*), **huius modi**, **eius modi**, **istius modi** are often used.

*Utinam multi sint huiusmodi cives!*

May there be many citizens like this!

**Istiusmodi magistratus rei publicae nocent**.

Magistrates like you are injurious to the nation.

§ 272. When the adjective attached to a noun represents a quality *natural to the noun*, and only emphasized in **degree**, **tantus** may often take the place of the adjective.

*such a loud shout*, **tantus clamor**.

*such a wicked crime*, **tantum scelus**.

*such a violent storm*, **tanta procella**.

*such valuable rewards*, **tanta praemia**, etc.

§ 273. The Relative forms **qualis**, **quantus**, **quot**, are also *interrogative* and *exclamatory*.

**Quot et quales sint adversarii consideremus**.

Let us consider the number and character of our adversaries.

(*How many and of what kind they are.*)

**Quantum est hodie bonorum omnium studium!**

How great to-day is the enthusiasm of all good citizens!

§ 274. **Alius** — one (of more than two) . . . another.  
plural *some* . . . *others*.

**Alii te laudant, alii culpant.**

Some praise you, others blame you.

(or **Pars te culpat, pars laudat**).

It also means **different**.

**Aliud est oratio, aliud disputatio.**

Speaking is *one thing*, debating *another*.

(Speaking and debating are very *different things*.)

**Intellexit longe alia ratione agendum esse.**

He knew that he would have to act on a very *different plan*.

so also—

**Alii alio fugerunt.**

Some fled *one way*, some *another*.

(*Different* people fled in *different directions*.)

**Alius ex alio causam tumultus quaerit.**

One asked *another* the cause of the disturbance.

or in the *reciprocal* sense.

**Homines alii aliis prodesse debent.**

Men ought to be of service to *one another*.

*Different from* = **alius atque**.

**Longe aliud sibi capiendum consilium, atque antea senserat, intellegebat.**—CAES., *B.G.* 7. 59.

He saw that he would have to adopt a very *different* course of action *from that which* he had thought of before.

§ 275. **Alter** = one (of two), *the one* . . . *the other*.

plural *one* (of two *parties*) . . . *the other* (party).

**Consulum alter exercitum perdidit, alter vendidit.**

—CIC., *Planc.* 86.

*One* of the consuls lost his army, *the other* sold his.

**Aedui et Boii, alteri neglegentia, alteri infirmitate, nihil adiuvabant.**

The Aedui and the Boii gave no help, *the one* (tribe) from indifference, *the other* from weakness.

It also means **second**.

**Verus amicus est tanquam alter idem** ('*alter ego*').

A true friend is a *second self*.

—CIC., *Lael.* 80.

and also 'one's neighbour.'

(*Nefas est*) *scientem in errorem alterum inducere.*

—CIC., *Off.* 3. 18. 55.

It is wicked knowingly to lead *one's neighbour* into error.

NOTE.—With the meaning 'different' *alius* not *alter* should be used, even of two persons or things.

### § 276. Each, Every.

**Quisque** = 'each severally,' and **unus quisque** (a more emphatic form) = 'each one severally,' are used when *more than two* persons or things are in question.

**Uterque** = 'each of two,' 'both,' when *two* only are in question.

### § 277. Quisque is to be used only with—

1. Reflexives.
2. Relatives.
3. Superlatives.
4. Ordinals.

It generally *follows* these words.

#### (a) *Reflexive* pronouns and adjectives.

**Se quisque diligit.**

Each man loves himself.

**Suam quisque domum diversi abierunt.**

They went off in different directions, each to his own home.

#### (b) *Relative* words (*qui, ubi, unde, quantus, ut, etc.*).

**Quod quisque amat, id cupit.**

Each man desires that which he loves.

**Quanti quisque se ipse facit, tanti fit ab amicis.**—CIC., *Lael.* 59.

Each man is valued by his friends, at the value he puts upon himself.

**Dic mihi unde quidque emeris.**—CIC., *Verr.* 1. 35.

Tell me where you bought each thing.

**Quo quisque imprudentior, eo audacior.**

**Ut quisque imprudentissimus, ita audacissimus.**

The more imprudent a man is, the more reckless he is.

(c) *Superlatives* (=all the . . .).*Optimus quisque civium te culpât.*

All the best citizens blame you.

*In rebus asperis et tenui spe fortissima quaeque consilia tutissima sunt.*—LIV., 25. 38. 18.

When things are against you and the situation grows hopeless, the boldest counsels are always the safest.

(d) *Ordinal numerals* (=every . . .).*Ludi Olympici quinto quoque anno celebrantur.*

The Olympic games are held every four years.\*

*Cognoscit non decimum quemque esse reliquum militem sine vulnere.*—CAES., B.G. 5. 52.

He ascertained that not one soldier in ten was left unwounded.

NOTE.—*Primus quisque.*

- 1.
- Primus quisque senatorum.*
- LIV., 23. 15.

All the leading senators.

- 2.
- Primum quidque considera quale sit.*
- CIC., N.D. 1. 77.

Consider the nature of each point in order.

(i.e. 'as it comes to the front.')

- 3.
- Primo quoque die ad senatum referam.*

I will bring it before the senate on the earliest possible day.

(e) With the ordinal interrogative *quotus* (=one out of what number? i.e. fifth? tenth? twelfth? etc.) *quisque* is used to mean 'How few!'

*Quotus quisque est reliquus miles sine vulnere?*

How few soldiers are left unwounded!

(Lit. one out of how many soldiers?—what proportion of the soldiers?)

§ 278. *Unusquisque* = each single one, may be used for greater emphasis in the above cases instead of *quisque*. It must be used for each of a greater number than two when there is not a reflexive, relative, superlative or ordinal.

*Militum unusquisque pro virili parte agebat.*

Each one of the soldiers acted like a man.

\* Note the inclusive method of ordinal numeration in Latin:

e.g. { Olympic year }<sub>1</sub> 2, 3, 4, { Olympic year }<sub>5</sub> cf. a.d. III. kal. — the last day but one of the month.

§ 279. *Uterque* = *each of two, both*, is used in the singular :

(a) In agreement with a noun.

*Uterque frater sibi domum aedificavit.*

Each of the two brothers built himself a house.

(or—Both the brothers built themselves houses.)

so also—

*Uterque consul, utraque manus, uterque oculus.*

(b) With the genitive of pronouns.

*Uterque nostrum, horum uterque, quorum uterque.*

Both of us, — of these, — of whom.

In the plural it is used for each or both of *two parties*, or in the case of words which have no singular.

*Galli Romanorum castra oppugnaverunt; utrique acerrime pugnabant.*

The Gauls attacked the camp of the Romans; both sides fought fiercely.

*Utraque castra prope ab urbe posita sunt.*

Both camps were pitched close to the city.

### Idiomatic uses of the Prepositions.

§ 280. Prepositions with Accusative.

Ad.

*Ad portum.* At or near the gate.

*Ad Tiberim horti.* Gardens by the Tiber.

*Ad Praetorem causam agere.*

To conduct a case before the Praetor.

*Ad horam nonam.* By the ninth hour.

*Ad constitutam diem.* By (or on) the appointed day.

*Ad unum omnes.* All to a man.

*Ad ducentos.* As many as two hundred.

*Ad certum pondus.* Up to a certain standard in weight.

*Ad hoc.* Besides this, moreover.

*Castra hosti ad praedam reliquit.*

He left the camp for the enemy to plunder.

*Ad eam rem.* For that purpose.

*Vigilare ad salutem rei publicae.*

To watch over the safety of the state.

*Ad communem salutem utilius.*

More advantageous to the national welfare

*Ad facinus audacior.* More reckless in criminal courses.



**Apud.**

*Apud Helvetios is nobilissimus fuit.*

He was the noblest *among* the Helvetii.

*Apud Xenophontem.*

In *Xenophon*, (i.e. in his works, as a whole),

(but, in *Xenophontis Anabasi*).

*Apud iudicem causam defendere.*

To plead a cause *before* the judge.

*Apud populum loqui.* To make a speech *to* the people.

*Plus apud me auctoritas antiquorum valet.*

The authority of the ancients has more weight *with* me.

*Apud antiquos, maiores nostros.*

*With* the ancients, our ancestors.

*Apud amicum cenare.* To sup at a friend's house.

**In.**

*In multam noctem.* Till late at night.

*In diem vivere.*

To live *for* the present (from hand to mouth).

*Me ad cenam in posterum diem invitavit.*

He invited me to dinner *for* the next day.

*Crescit in dies singulos hostium numerus.*

The number of the enemy is increasing *every* day.

(Of a continuous process this form should be preferred to  
'*Cotidie*.')

*In futurum tempus.* For the future.

**Contra.**

*Britannia contra eas regiones posita est.*

Britain lies opposite to that part of the country.

*Contra vim fluminis.*

Against the force of the current (up stream).

*Contra opinionem, religionem, voluntatem.*

Contrary to his view, sense of religious obligation, wish

**Ob.**

*Mihi ob oculos.* Before my eyes.

*Ob rem iudicandam pecuniam accipere.*

To take a bribe for deciding a case.

**Per.**

*Per biennium.* For a period of two years.

*Per me tibi obstiti.* I withstood you *by myself* (unsupported).

*Amicus ipse per se amatur.*

A friend is loved for his own sake.

*Per me abeas licet.*

You may go away, so far as I am concerned.

*Cum per anni tempus navigare poteris.*

As soon as the season permits you to sail.

*Per simulationem, per iocum.* In pretence, in joke.

*Per fidem aliquem decipere.*

To deceive someone after (and 'by means of') giving your word.

*Per deos.* In the name of the gods. (Note order in the phrase. *Per te deos oro.* I beg you in the name of the gods.)

**Praeter.**

*Praeter spem.* Beyond his hopes.

*Praeter modum.* Out of measure (beyond the limit).

*Praeter omnes.* Before all others (more so than . . .).

*Nulla pars Britanniae nota est praeter oram maritimam.*

No part of Britain is known except the sea coast.

§ 281. *Prepositions with Ablative.***A or ab.**

*A tergo, a fronte, a*  $\left\{ \begin{array}{l} \text{dextro} \\ \text{sinistro} \end{array} \right\}$  *latere.*

In the rear, in the front, on the  $\left\{ \begin{array}{l} \text{right} \\ \text{left} \end{array} \right\}$  flank.

*Stare ab aliquo.* To take the side of any one.

*A puero.* From boyhood.

*Servus ab epistolis.* A secretary.

*Laborare ab re frumentaria.*

To be in difficulties with regard to supplies.

**De.**

*De media nocte, tertia vigilia.*

In the middle of the night, the third watch.

*Diem de die differre.*

To put off day after day (also, *diem ex die*).

*Aliqua de causa.* For some reason.

*De improvviso,* unexpectedly : *de industria,* intentionally (= *Consulto*) : *de integro,* over again from the beginning.

**E or ex.**

*E regione (castrorum).* Opposite to the camp.

*Ex adverso.* Face to face.

*Ex itinere.* On the way.

*Ex equo pugnare.* To fight on horseback.

*Ex eo tempore.* From that time onwards.

*Ex labore se reficere.* To refresh oneself after hard work.

*Ex tempore consilium capere.* To suit one's plans to the occasion.

*Ex beato miser.* Wretched after being happy.

*Ex senatus consulto.* In accordance with the Senate's decree.

*Te ex sententia navigasse gaudeo.*

I am delighted that you had a satisfactory voyage.

*Ex usu Galliae.* For the advantage of Gaul.

*E republica.* In the interest of the State.

*Ex ordine, ex aequo, ex composito.*

In due order, equally, by previous arrangement.

**In.**

*In incerto est.* It is uncertain.

*In integro est.* No attempt has been made to deal with it.

*In Hannibale.* In the case of Hannibal.

*In eo te reprehendo.* On this point I blame you.

*In eo flumine pons erat.* There was a bridge over that river.

*In spe, in timore, in honore, in invidia, esse.*

To be hopeful, frightened, honoured, hated or unpopular.

**Prae.**

*Scelus prae se fert.* He flaunts his guilt (seems proud of it).

*Solem prae iaculorum multitudine non videbitis.*

You will not see the sun for = by reason of, the clouds of javelins (only in negative sentences).

*Gallis prae magnitudine corporum suorum brevis nostra contemptui est.*

To the Gauls, in comparison with their own tall figures, our short stature is contemptible.

**Pro.**

*Pro patria mori.* To die for one's country.

*Pro magistratu agere.* To act as (in place of) magistrate, (cf. *Proconsule, Propratore*,—hence *Proconsul, Proprator*).

*Helvetii pro vallo carros obiecerant.*

The Helvetii instead of a rampart had made a barrier of waggons.

*Pro multitudine hominum angustos fines habebant.*

In proportion to their numbers their territory was small.

*Pro virili parte.* Like a man, or like men.

*Pro eo ac mereor.* In accordance with my deserts.

*Pro rerum magnitudine.*

As the serious nature of the situation requires.

## Numerals.

### § 282. Cardinals.

Uses of **unus**, one, one only, one and the same.

(1) When connected with another numeral **unus** remains *singular*.

**Unus et triginta viri.** Thirty-one men.

(2) **Unus** may be used with *alter* = one of two.

*Helvetii continentur una ex parte flumine Rheno, altera ex parte Monte Iura.*—CAES., *B.G.* 1. 2.

The Helvetii are bounded on one side by the Rhine, on the other by the Jura mountains.

Or with **alius** (of a larger number).

*Gallia est omnis divisa in partes tres, quarum unam incolunt Belgae, aliam Aquitani, tertiam Celtae.*—CAES., *B.G.* 1. 1.

Gaul as a whole is divided into three parts of which the Belgae inhabit one, the Aquitani another, the Celtae the third.

(3) **Unus** is used, with or without **solus**, to mean *only, alone*.

*Pompeius plus potest unus quam ceteri omnes.*

Pompey alone has more power than all the rest together.

*Erat omnino in Gallia Ulteriore legio una.*

There was only one legion in all in Further Gaul.

*Unus est solus inventus qui tyranno resisteret.*

He was the only one found to withstand the despot.

(4) **Unus** is used of that which is *common to all* of a number.

*Omnes uno ore consentiunt.*

All with one mouth agreed (one and the same).

*Omnibus hic erit unus honos.*

This one honour all will have in common.

*Caesari uno tempore omnia erant agenda.*

Caesar had everything to attend to at one and the same time.

(5) The *Plural* of **unus** is also used = *only, alone*.

*Sese unis Suebis concedere dixerunt.*—CAES., *B.G.* 4. 7.

They said that they yielded to the Suebi alone (and no others).

*Ubii uni legatos miserunt.*

The Ubii were the only people who sent an embassy.

(6) With words of *plural form* and *singular meaning* the *Plural of unus* is used (*not singuli*).

*Unae litterae* = one letter, *una castra* = one camp.

*In unis castris duo consules fuerunt.*

In one camp there were two consuls.

§ 283. **Ordinals.** The following uses should be noted.

(1) In giving the *date of the year*.

*Anno millesimo nongentesimo quarto decimo finis malorum factus est.*

The troubles were ended in the year 1914.

(2) With *quisque*.

*Decimus quisque miles occisus est.*

The soldiers were decimated. (See also § 277 (d).)

(3) Describing *duration in time*, generally with *iam*.

*Annum iam tertium regnat.*

He has been reigning for two full years.

*Quantum ago annum et octogesimum.*

I am 83 years of age.

(= *tres et octoginta annos natus sum.*)

(4) Note also the Ordinal Interrogative, **Quotus ?** = what in order of number ?, one of how many ?, what fractional part ?

*Hora quota est ?* What o'clock is it ?

*Tu quotus esse velis rescribe.*—HOR., *Ep.* 1. 5. 30.

When you answer, tell me how many you would like to have in the party.

(one of how many guests you would like to be.)

Hence the phrase, **quotus quisque ?** = How few ! (§ 277 (e)).

*Quotus quisque est qui mortem non timeat ?*

How few there are who do not fear death !

§ 284. **Distributives.** Answering the questions, How many each ? or, How many at a time ? are used :

(a) For the *multiplicand in multiplication*.

*Bis bina quattuor fiunt.*

Twice two makes four.

So in certain compound numbers.

*e.g. Decies centena milia.*

(Ten times a hundred thousand) = 1,000,000.

(b) So many each, so many at a time.

*Germani singulis uxoribus contenti sunt.*

The Germans are satisfied with one wife at a time.

*Nautae singulis remis cymbas impellebant.*

The sailors were sculling with one oar (at a time).

*Cyclopes singulos oculos in media fronte habebant.*

The Cyclops had one eye each in the middle of their foreheads.

(But, *Graecae unum modo oculum habebant.*

The Grey Sisters had but one eye among them.)

*Singulos legatos binis legionibus praeficit.*

He put single officers in command of two legions at a time.

**Bini** is used to mean a pair, especially of things which are naturally associated in pairs.

e.g. *Bini oculi, binae manus*, etc.

*Bini fratres* = A pair of brothers.

(c) With words singular in meaning, plural in form the Distributive Numeral is used.

e.g. *Bina castra, trina* (not *terna* in this use) *castra*.

Two camps. Three camps.

(But not *singuli*. See § 282 (6).)

# PIECES FOR TRANSLATION

(WITH REFERENCES TO SYNTAX)

## Exercise in Connection.

1. The Romans made a bridge and crossed the river.
2. The General sent for the soldier and rebuked him severely.
3. He bought the slave for a small sum and sold him for a large one.
4. I asked him for money but he would not give me any.
5. He obtained another horse and escaped from the enemy.
6. The cavalry were approaching but he did not see them.
7. He forgot my advice, soon became ill, and died within a week.
8. The Gauls were unable to resist the attack of our men. They retreated to the town as quickly as they could.
9. The prosecutor asked many questions : the accused made no answer : the jury were angry *at his stubborn demeanour* ;<sup>1</sup> and he was condemned *to death* <sup>2</sup> by a unanimous verdict.
10. The struggle lasted about an hour. Four hundred of the assailants fell. The garrison lost only five or six men. The *besieged* passed an anxious night, looking for a renewal of the attack. But *when the day broke*,<sup>3</sup> the enemy were no more to be seen. They had retired, leaving to the English a *large quantity of* <sup>4</sup> arms and supplies.

Read § 5 and § 12-13 : and observe when it is possible to use :

- (a) An Ablative Absolute.
- (b) A Participle (Perfect or Present) agreeing with the *Object*.
- (c) A Participle (Deponent) agreeing with the *Subject*.
- (d) And when it is necessary to use *Cum* with the *Subjunctive*.

1. *tanta pervicacia*.

2. § 186, n. (2).

3. *prima luce*.

4. use *multi*, or *magna copia*.



## Exercise on Cum, Dum, etc.

1. *While*<sup>1</sup> this was going on the enemy unexpectedly *approached*<sup>2</sup> the gates of the town and entered *before*<sup>3</sup> *resistance could be offered*.<sup>4</sup> *After*<sup>5</sup> they had entered all the citizens surrendered.

2. *Before*<sup>3</sup> Cæsar's cavalry could reach the top of the hill, all the Gauls had fled in great haste to the camp of Vercingetorix *beside*<sup>6</sup> the river.

3. Cæsar *after*<sup>5</sup> following the Gauls all day was unable to overtake them and, *reaching*<sup>7</sup> a suitable position, pitched his camp there, *intending*<sup>8</sup> to wait until *daylight gave him an opportunity of renewing the pursuit*.<sup>9</sup>

4. *Writing*<sup>10</sup> to you ten days ago, I asked you for money. *Receiving*<sup>11</sup> no answer, I was obliged to sell my horse. *When you pay*<sup>12</sup> your debt to me, I shall be able to leave Rome. *Until*<sup>1</sup> you do so, I shall be in *great straits*.<sup>13</sup>

5. *As long as*<sup>14</sup> I could, I stayed at Athens; but *as soon as*<sup>14</sup> I received my father's letter, I returned home. I shall wait here until<sup>1</sup> he sends for me; and *after*<sup>5</sup> I have seen him I should like to *stay with*<sup>15</sup> you for a few days.

6. The day's march was already over and *the troops were preparing* to encamp for the night, *when*<sup>16</sup> the natives made an unexpected rush upon them from all sides. This *would have been uncomfortable*<sup>17</sup> at any time and *was especially dangerous*<sup>17</sup> in the absence of the general.

1. For the uses of *dum* = while, until, see §§ 97-99.

2. 'When they had approached': for uses of *cum*, see § 82-91.

3. For *priusquam*, *antequam* = before, see §§ 94, 95.

4. 'It could be resisted.'

5. For *postquam* = after, see § 93. ('after' may also be rendered by *cum* + pluperfect subjunctive or by *abl. abs.*)

6. 'Placed near.'

7. 'When he reached.'

8. *eo consilio ut*, or future participle.

9. 'Light approaching an opportunity was given of pursuing again.'

10. 'When I was writing,' § 87.

11. § 89.

12. § 39.

13. *summa difficultas* or *inopia*.

14. For  $\left\{ \begin{smallmatrix} so \\ as \end{smallmatrix} \right\}$  long as, as soon as, see § 92.

15. *deversari apud*.

16. Say 'when the troops were . . . the natives made . . .'

17. use *cum* . . . *tum*, § 90.

## Cum, Dum, etc. (continued).

1. *It is always*<sup>1</sup> *the best policy*<sup>2</sup> to keep your word: *this is especially*<sup>1</sup> *the case in dealing*<sup>3</sup> *with savages. Finding*<sup>4</sup> *that you fulfil your promises, even if it is to your own disadvantage,*<sup>5</sup> *they will always trust you. I had scarcely*<sup>6</sup> *written these words, when*<sup>6</sup> *the news came that some travellers had been massacred by Indians after*<sup>7</sup> *having cheated them.*

2. You are quite wrong *in thinking*<sup>8</sup> *that it is to your advantage to break treaties. Having*<sup>9</sup> *once done so,*<sup>9</sup> *it will be impossible for you in the future to enter into alliance*<sup>10</sup> *or friendship with any one.*<sup>11</sup> All will distrust you.

3. There were some who thought that a sortie should be made *while* *their strength was still unimpaired:*<sup>12</sup> others preferred to wait *until* *the forces of the Gauls should attack*<sup>13</sup> *the Roman lines, when*<sup>14</sup> *they would sally out of the town and assail them on the other side.*

4. The boy is allowed to carry weapons *so long as*<sup>15</sup> *he hurts no one with them. It would be better,*<sup>16</sup> *I think, to take them away before*<sup>17</sup> *he does harm, rather than to wait until*<sup>18</sup> *he has killed somebody. To shut the stable door after*<sup>19</sup> *the horse is stolen, as they say, is to act like a fool.*<sup>20</sup>

- |  |  |
|--|--|
| 1. use <i>cum . . . tum . . .</i> § 90.  | 12. this is part of their thought,       |
| 2. <i>utilissimum.</i>                   | see § 102.                               |
| 3. <i>res agere cum . . .</i>            | 13. 'preferred' = 'thought it            |
| 4. 'when they find (shall have           | better,' § 103.                          |
| found).'                                 | 14. 'and when they did so.'              |
| 5. ' <i>cum proprio damno.</i> '         | 15. § 99.                                |
| 6. § 86 (b).                             | 16. § 53, n. (3).                        |
| 7. <i>cum</i> (what mood?) cheat =       | 17. § 95.                                |
| <i>verba dare.</i>                       | 18. § 96.                                |
| 8. § 87.                                 | 19. § 93.                                |
| 9. ' <i>quod cum semel . . .</i> '       | 20. <i>stulti est</i> = is the part of a |
| 10. <i>inire in societatem cum . . .</i> | fool. <i>summæ stultitiæ est</i> = is a  |
| 11. § 253.                               | mark of the greatest folly.              |

### The Treatment of Proper Names

(1) **Classical.** There is a vocabulary of these at the end of the book. It does not contain *all* those of regular form, with terminations -us, -a, -o.

For *Greek* names (e.g. Aeneas, Brasidas, Thucydides) you are referred to your Latin Grammar. (*Revised Latin Primer*, pp. 34-36.)

(2) **Modern.** For a certain number of these, e.g. *Elizabeth*, *William*, *Edward*, there are recognised Latin equivalents (Mediaeval Latin), *Elizabetha*, *Gulielmus*, *Edwardus* (see *coins*).

In the case of others, such as Nelson, Clive, etc., three courses are open to you.

(a) You may try to find in ancient history *some great admiral or administrator* whose circumstances resembled those of Nelson or Clive, and of whom the story *might well be told*. (This is a valuable mental exercise, but is open to the objection that you are making statements about well-known people *which are certainly untrue of them*.)\*

(b) You may substitute for the modern name *some common indistinctive Roman name* (*Marcus*, *Quintus*, etc.).

(c) You may give the name in question a Latin termination (e.g. *Nelsonus*, *Clivus*); this may produce strange forms, but is a method which was unhesitatingly adopted at the time when Latin was the common language of historians.

\* W. R. Hardie ('Latin Prose Composition') fully discusses this question of Proper Names.

## 1

## Coriolanus—I.

It happened not long after this that there was a very severe famine at Rome: *and when*<sup>1</sup> Gelo, king of Syracuse, heard of it<sup>1</sup> he sent ships loaded with corn *to relieve*<sup>2</sup> the distress of the Romans. There was a *discussion*<sup>3</sup> in the Senate as to how it should be decided to distribute this corn; some *recommended*<sup>4</sup> that it should be given to the poor *without payment*,<sup>5</sup> others that it should be sold to them at a small price. Coriolanus, *on the other hand*,<sup>6</sup> *seeing that he*<sup>7</sup> considered that too *many concessions*<sup>8</sup> had already been made to the Commons, and that he could scarcely tolerate the Tribunes, the new *protectors*<sup>9</sup> of the poor, made a violent attack upon both *proposals*.<sup>10</sup> 'Why,' said he, 'do they ask us for corn? If they prefer to keep *their*'<sup>11</sup> Tribunes, let them go out of the city again and take them with them. But if they want corn, *let them give up their Tribunes and*<sup>12</sup> obey the Senate and the ancient magistrates.'

When this speech was reported, the Commons *were fiercely indignant and*<sup>13</sup> *all but*<sup>14</sup> *tore Coriolanus limb from limb*.<sup>15</sup>

1. conn. relative, § 5 (e).

2. § 69.

3. § 10 (e).

4. *suadēre* (abl. abs.).

5. *gratis*.

6. *contra*.

7. § 73.

8. 'too much had been conceded,' § 10 (e).

9. *praesidium*.

10. *sententia*, -ae.

11. *isti*.

12. abl. abs.

13. participle (*ira permotus*).

14. § 66.

15. *membra divellere*.

## 2

## Coriolanus—II.

Coriolanus was accused of treason *for having made*<sup>1</sup> *this*<sup>2</sup> insolent speech, but he refused to plead his case and determined *to leave Rome and*<sup>3</sup> seek refuge with the enemies of his country. At this time Antium was the capital city of the Volscians, whom Coriolanus had conquered in the previous war: *to this*<sup>4</sup> city he now came, and having entered the house of Tullius, one of the chief men of that nation, he sat down by the hearth that he might claim the *rights of hospitality*.<sup>5</sup> When Tullius entered, the Roman rose and greeted *the man who*<sup>6</sup> had lately been his enemy. 'I am C. Marcius,' he said, '*whose*<sup>7</sup> *surname*<sup>8</sup> is Coriolanus, *the only reward that*<sup>9</sup> is left to me for all my services. As an exile from my own country, I seek hospitality from you, Tullius. If you *will*<sup>10</sup> *forget*<sup>11</sup> our previous hostility and<sup>11</sup> receive me as a guest, I will show myself a faithful ally and helper. *But if not,*<sup>12</sup> I am ready to die.' With these words, *he threw off* his cloak *and*<sup>13</sup> laid bare his breast.

1. § 124, (c).

2. *hic tam* . . . .

3. 'having left Rome . . . .'

4. connecting relative, § 5 (e).

5. *hospitii* (or *supplicis*) *iura*.

6. § 242.

7. § 207.

8. *cognomen*.9. *quod unum praemium*.10. use *velle*.

11. partic.

12. § 121.

13. partic.

## 3

## Coriolanus—III.

Tullius, *who was*<sup>1</sup> already *ill-disposed towards*<sup>2</sup> the Romans, did not hesitate to accept *the offer*<sup>3</sup> of Coriolanus. Accordingly, he *tried to persuade*<sup>4</sup> his fellow-citizens to break the truce which they had with the Romans. But the Volsci, fearing that they would be conquered, refused to follow *Tullius' advice*.<sup>5</sup> He then devised the following deceitful plan, *in the hope that*<sup>6</sup> the Romans might give *an excuse for*<sup>7</sup> war. It happened that just then the Great Games were being *held*<sup>8</sup> at Rome, *and*<sup>9</sup> numbers of the Volsci, being at peace at that time with the Romans, had assembled to watch *them*.<sup>9</sup> Tullius approached the Consuls secretly and warned them that his countrymen, who had crowded to Rome in great numbers, *intended to make*<sup>10</sup> a violent attack upon the Roman people. When the Consuls heard this they reported the matter to the Senate, and it was decreed that all Volscians *must leave*<sup>11</sup> the city before sunset. The Volscians went home bitterly angered at this *insulting treatment*,<sup>12</sup> *and*<sup>13</sup> Tullius met *them*<sup>13</sup> on the way and inflamed their wrath to *such an extent*<sup>14</sup> by what he said that they at last consented to break the peace with the Romans.

- |  |                                |
|--|--------------------------------|
| 1. § 73.                                 | 8. <i>celebrare</i> .          |
| 2. <i>infesto animo esse in</i> . . . .  | 9. conn. relative.             |
| 3. <i>condicio</i> (or use <i>res</i> ). | 10. § 40.                      |
| 4. § 37 (2).                             | 11. <i>ut</i> with Subj.       |
| 5. 'Tullius advising these things—'      | 12. <i>contumelia</i> , § 270. |
| 6. § 58.                                 | 13. conn. relative, § 5 (e).   |
| 7. <i>causa</i> (genit.).                | 14. <i>adeo</i> .              |

## 4

## Coriolanus—IV.

When Coriolanus was leading a Volscian army against Rome, and had already laid waste the country and pitched his camp close to the city, the Senate determined to send a *deputation*<sup>1</sup> to him to *ask*<sup>2</sup> for peace. Those who were sent came to him in his camp and *begged him to*<sup>3</sup> spare his own country, and not to hand over his fellow-citizens to their worst enemies.

Coriolanus, however, *who had not*<sup>4</sup> laid aside his anger at the insults of the common people, returned a harsh answer. 'Give back,' he said, 'the lands which you have taken from the Volscians by *force of arms*<sup>5</sup> in previous wars. *When you do so*<sup>6</sup> you shall have peace. Let not the Roman people imagine that they can enjoy the spoils of war *at their ease*.<sup>7</sup> *What*<sup>8</sup> has been taken in war must be defended in war. My fellow-citizens drove me from my home, and the Volscians have received me as their guest. *I should like*<sup>9</sup> to *repay*<sup>10</sup> them for *their great*<sup>11</sup> kindness; and I am not *the man*<sup>12</sup> to forget my wrongs *without punishing*<sup>13</sup> those who have injured me.'

When this answer had been given the deputation returned *sadly*<sup>14</sup> to Rome and announced to the Senate that they had *met with no success*.<sup>15</sup>

1. *legati*.

2. § 149.

3. § 56.

4. § 73 or abl. abs.

5. *vi et armis*.

6. § 39.

7. *otiosi* or *per otium atque securitatem*.8. *quod . . . id . . .*

9. § 53 (a).

10. *gratiam referre*.11. *tantus*.

12. § 241.

13. Special vocab., 'without'

14. use adj. 'sad.'

15. *nihil proficere*.



## 5

## Coriolanus—v.

But when neither the chiefs of the state nor the priests of the gods were able to change the *determination*<sup>1</sup> of Coriolanus, *it was resolved*<sup>2</sup> at last *that*<sup>2</sup> the women should *approach*<sup>3</sup> him, *to see if*<sup>4</sup> they could move him by tears and entreaties. And so in sad *procession*<sup>5</sup> they went out of the city, and weeping, with many lamentations, set out for the Volscian camp, where Coriolanus was sitting among the Volscian chiefs. When he saw the women approaching, his mother Volumnia *at their head*,<sup>6</sup> he rose at once and approached to kiss his mother. But she *shrank*<sup>7</sup> from her son's embrace and thus addressed him, 'Are you<sup>8</sup> the Caius Marcius whom I bore? *or*<sup>8</sup> are you the general of our Volscian enemies, and I a prisoner in *your*<sup>9</sup> camp? Answer this question before I receive your kisses.' While he at first *stood*<sup>10</sup> silent, 'Is it to me<sup>11</sup> alone,' said his mother, 'that my country *is to owe*<sup>12</sup> the victory of her enemies and her own destruction? If *I had never borne a child*,<sup>13</sup> my countrymen *would still be*<sup>13</sup> free. But I am too old to<sup>14</sup> have to endure long this disgrace. Look rather *upon*<sup>15</sup> your wife and these children whom you, *when*<sup>16</sup> you crush your country, are reducing to slavery.'

1. *animus*.6. *ante alias*.

11. § 22.

2. § 56.

7. *refugere* (acc.).12. *acceptum referre*.3. *adire*.8. *tu-ne . . . ? an . . . ?*13. *parere* § 117 (b) (3).

4. § 58.

9. *iste*.

14. § 76.

5. *agmen*.

10. § 97 (a).

15. *respicere*.

16. § 87.

## 6

## Coriolanus—VI.

Coriolanus was deeply moved by these words of his mother, whom *from his boyhood* <sup>1</sup> he had *regarded with* <sup>2</sup> the highest respect: and when his wife and children *clinging to* <sup>3</sup> *his knees* endeavoured by their supplications to *touch* <sup>4</sup> *his heart*, in spite of himself <sup>5</sup> he was at last overcome and thus addressed his mother, 'Mother, you have *saved* <sup>6</sup> Rome, but *destroyed* <sup>6</sup> your own son.' Then the Volscian army was led away, and the women returning to Rome were hailed amidst *universal rejoicings* <sup>7</sup> as the <sup>8</sup> saviours of their country. Coriolanus returned to the city of the Volscians, but was no longer held in *such high* <sup>9</sup> esteem among them as <sup>9</sup> before: and presently at the *instigation* <sup>10</sup> of Tullius, who had long been jealous of his influence and renown, he was accused of treason, *for having let slip* <sup>11</sup> from his grasp the victory which was *virtually secured* <sup>12</sup> for himself and the Volscians.

He preferred (they said) to give safety to the Romans his fellow-countrymen than to repay *his long debt of gratitude* <sup>13</sup> to the Volscians. And so in a rising of the people he was killed, and that destruction which he had predicted to his mother *actually came* <sup>14</sup> upon him.

- |   |   |
|---|---|
| 1. <i>ab.</i> § 281.                        | 8. <i>ut quae</i> . . . subj.           |
| 2. <i>habere in</i> . . . .                 | 9. <i>tantus—quantus.</i>               |
| 3. <i>complecti, -plexus.</i>               | 10. § 10 <i>f.</i>                      |
| 4. <i>movēre, flectere.</i>                 | 11. <i>manibus demittere</i> § 124 (c). |
| 5. <i>aegre.</i>                            | 12. <i>exploratus.</i>                  |
| 6. use— <i>salutem</i> . . . <i>exitium</i> | 13. <i>gratia diu debita.</i>           |
| <i>afferre.</i>                             | 14. <i>usu evenire.</i>                 |
| 7. § 10 ( <i>f.</i> ).                      |   |

## 7

## Porus—I.

When Alexander reached the river Hydaspes, he learned that Porus the King of the Indians with a very large and well-equipped army had *taken up his position*<sup>1</sup> on the farther bank, with the intention of preventing him, *if he tried*<sup>2</sup> to cross. He *succeeded*, however, *in deceiving the king, and*,<sup>3</sup> taking his army across at a *different* time and place *from what he had expected*,<sup>4</sup> he drew up his line of battle on the other side of the river. *Fighting was kept up*<sup>5</sup> long and fiercely on both sides. There were many elephants in the army of Porus, the sight and smell of which *struck the greatest terror*<sup>6</sup> into the horses of the Greek cavalry. Still it turned out that these beasts *did more harm to their own people*<sup>7</sup> than to the enemy, for, maddened by the uproar and by wounds, they *could not be restrained* by their mahouts *from rushing*<sup>8</sup> *this way and that*<sup>9</sup> and *throwing*<sup>10</sup> the ranks of the Indians *into confusion*.<sup>10</sup>

*The result was*<sup>11</sup> *that* the Greeks after making *one or two*<sup>12</sup> charges completely broke the enemy's line. *As many as*<sup>13</sup> twelve thousand Indians were killed: *not less than*<sup>14</sup> nine thousand were taken prisoners. Among *these last*<sup>15</sup> was Porus himself, who was surrounded and seized and brought to Alexander.

1. *consistere, constitui.*

2. § 104.

3. abl. abs.

4. *alius atque* . . .

5. § 45.

6. *terrorem inicere*, 'which by their sight and smell struck. . . .'7. § 211 *dat. of result.*

8. § 66.

9. *huc illuc.*10. *perturbare.*

11. § 10 b.

12. *unus atque alter.*13. *ad* § 280.

14. § 227.

15. *hi*, § 246.

## 8

## Porus—II.

In this battle Porus bore himself<sup>1</sup> very bravely. After he had fought long and fiercely in the front rank, riding<sup>2</sup> on a huge elephant, when his troops were routed and the day was lost,<sup>3</sup> scarcely could he be induced to leave the field.<sup>4</sup> And even then so reluctantly<sup>5</sup> and in such a leisurely manner did he retreat that no one would have thought<sup>6</sup> he was a fugitive. Nor could he be persuaded<sup>7</sup> to surrender until<sup>8</sup> he was almost worn out with thirst and fatigue and surrounded on all sides by the pursuing enemy. Being brought into the presence of Alexander, an impressive figure<sup>9</sup> not only<sup>10</sup> from his regal bearing, but even more so<sup>10</sup> from his extraordinary height,<sup>11</sup> he excited the greatest admiration and sympathy. When Alexander asked<sup>12</sup> him how he wished to be treated, he is said to have answered, 'Like<sup>13</sup> a king.' And then when his conqueror<sup>14</sup> asked whether there were any other request<sup>15</sup> that he had to make,<sup>16</sup> he said he had none, for all that he desired was included<sup>17</sup> in the one word 'King.'<sup>18</sup>

Much affected by this lofty spirit<sup>19</sup> Alexander not only restored him to his kingdom, but even gave him an increase of territory:<sup>20</sup> hoping that he would be bound to him by this kindness and would remain a faithful vassal.<sup>21</sup>

- |  |                                    |
|--|------------------------------------|
| 1. <i>se gerere, praestare</i> , § 161.                  | 13. <i>prout</i> .                 |
| 2. <i>vehi, vectus</i> .                                 | 14. <i>victor, or is qui . . .</i> |
| 3. <i>victoriā desperatā</i> .                           | (not <i>victor eius</i> ).         |
| 4. <i>pugna</i> .  | 15. <i>num quid aliud . . .</i>    |
| 5. <i>invitus</i> , adj.                                 | 16. 'whether he wished to ask      |
| 6. § 53 (b).   | anything else.'                    |
| 7. § 175.  | 17. <i>continēri</i> .             |
| 8. § 96.   | 18. § 192.                         |
| 9. <i>insignis</i> .                                     | 19. 'such greatness of . . .'      |
| 10. <i>cum . . . tum</i> , § 90.                         | § 270.                             |
| 11. <i>statura</i> .                                     | 20. 'wider territories,' § 2.      |
| 12. <i>dative of part.</i> : 'to Alexander asking . . .' | 21. <i>in fide manēre</i> .        |

## 9

## Cincinnatus.

Then the Dictator, *after ascertaining*<sup>1</sup> where the army of the Aequi was, ordered his men *to lay down*<sup>2</sup> their baggage in a suitable place, *and*<sup>2</sup> surround the camp of the enemy on every side. They obeyed his orders and, *with a shout*,<sup>3</sup> each man driving his stake into the ground, they began to encircle the enemy with a rampart and a ditch. On hearing the shout the soldiers of the Consul, who were *hemmed in*<sup>4</sup> by the forces of the Aequi, *flew to arms*<sup>5</sup> at once *and attacked*<sup>5</sup> the enemy. So fiercely did they fight all night that *no time was left for the Aequi to notice*<sup>6</sup> what was going on in their rear. At dawn the enemy, seeing that they were already surrounded, and that the Romans were threatening them *on both sides*,<sup>7</sup> were compelled to surrender.

The Dictator ordered that they should give up their arms and hand over hostages: the whole army of the Aequi was made *to pass under the yoke*<sup>8</sup> *which*<sup>9</sup> was at that time regarded *as the greatest humiliation*.<sup>10</sup> He returned to Rome *amidst the joy and exultation*<sup>11</sup> of his soldiers, and was presented with a golden crown *for having saved*<sup>12</sup> the lives of so many citizens. The Senate decreed him a triumph for the *victory which he had won*.<sup>13</sup>

1. *cum* (plupf. subj.).

2. abl. abs.

3. 'raising a shout.'

4. *intercludere*.

5. historic present, § 33 (4).

6. *spatium* with gen. of gerund.

7. *ab utraque parte*.

8. 'were sent under the yoke.'

9. *id quod*.

10. *dedecus*, -oris, -n, § 211 (a).

11. § 10 (f).

12. subj., § 124 (c).

13. *victoriam reportare*: use part. 'on account of the victory won.'

## 10

**The English termination -ing.**

(See INTRODUCTORY HINTS, § 12.)

Sending for the soldier, and explaining to him the existing situation, he told him what he ought to do. 'Do not waste your time,' he said, 'in eating and drinking, but, making all the haste you can, go and warn those waiting at Brundisium to prepare for defending their hearths and homes.' Saying this he dismissed him, telling him to be off without waiting for daylight. The soldier returned wondering to his friends, and calling them together, told them all the general had said. Knowing the wisdom of the general, and unanimously resolving to obey his warning, fearing also that the enemy were already close at hand, they began running busily about, fortifying their camp.

After doing this, they sent back the swiftest messenger they had to the general at Tarentum, thanking him for considering their welfare, and asking him what they should do next. Arriving at his native village on the way, the messenger was persuaded by his father to remain there three days, before proceeding on his mission ; but on the fourth day, refusing to delay longer, he set out by himself, and, travelling all day, succeeded in accomplishing his journey about nightfall. On arriving at Tarentum, he found the general on the point of leaving the town.

## 11

## Aquae Sextiae.

Meanwhile, Marius had pitched his camp *on the top of a hill*<sup>1</sup> and was keeping his men within the fortifications. At sunrise a huge host of the barbarians was seen in the plain at the *bottom of the hill*.<sup>1</sup> Marius<sup>2</sup> had sent Marcellus the previous night with five cohorts to seize a *wooded*<sup>3</sup> hill *in the rear*<sup>4</sup> of the enemy: he led out his forces, drew up his line of battle on the slope in front of his camp and awaited the enemy's attack.

The barbarians *were not inclined to shirk*<sup>5</sup> the fight, but without delay rushed *up the hill*<sup>6</sup> howling loudly according to their custom. At first the Romans waited calm and motionless *for the enemy to come*<sup>7</sup> within shot: then after hurling their javelins, killing and wounding many of the enemy, they drew their swords and charged the broken line so fiercely that the barbarians were driven down the hill and *retreated in flight*<sup>8</sup> over the plain.

But Marcellus in their rear, leaving them no *chance*<sup>9</sup> of making a stand or *rallying their forces*,<sup>10</sup> fell upon them with the cohorts, which, as we mentioned before, had been hidden in the woods. A great massacre of barbarians then *took place*:<sup>11</sup> so much so that of all these thousands scarce one survived *to carry the news*<sup>12</sup> of the disaster to his people.

1. § 190 (d).

2. 'Marius . . . awaited the enemy's attack' should be your principal clause, the others subordinate (*qui . . . abl. abs. . . . cum . . .*).

3. *silvester, -tris, -tre.*

4. *ab, § 281.*

5. *detrectare*, imperf.

6. *adverso colle.*

7. *dum, § 98.*

8. *fugā se recipere.*

9. *facultas.*

10. *se colligere, § 142 and note.*

11. special vocab., 'take.'

12. *nuntiare, § 69.*



## 12

## Britons and Saxons—I.

As it began to *draw towards day*,<sup>1</sup> Uther commanded the consuls and princes to be called together that he might consult with them in what manner to *assault*<sup>2</sup> the enemy. And when they assembled before the king *they were commanded*<sup>3</sup> at once to give their *advice*.<sup>4</sup> Gorlois, Duke of Cornwall, *out of regard for his*<sup>5</sup> years and great experience, *was asked*<sup>6</sup> his opinion first. 'There is no need,'<sup>7</sup> said he, 'for ceremonies or speeches if we *are to*<sup>8</sup> make use of that part of the night which is left; but rather of boldness and courage, *provided that*<sup>9</sup> you desire any longer to enjoy life and freedom. The pagans are very numerous and *eager to fight*:<sup>10</sup> but we are much inferior to them *in number*.<sup>11</sup> So that, *if we wait*<sup>12</sup> till daybreak, we shall not be able, in *my opinion*,<sup>13</sup> to attack them in favourable conditions. *Let us go*,<sup>14</sup> then, at once; and, while night is still in *our favour*,<sup>15</sup> let us assault their camp in a *solid array*,<sup>16</sup> to see if<sup>17</sup> we can crush them by a sudden attack. There can be *no doubt of our winning*<sup>18</sup> the victory, if with one consent we fall upon them boldly, *when they feel secure*<sup>19</sup> and are not expecting *anything of the kind*.'<sup>20</sup>

GEOFFREY OF MONMOUTH.

- |  |  |
|--|--|
| 1. <i>tertia iam ineunte vigilia.</i>  | 11. § 221.                                   |
| 2. § 107.  | 12. § 116 (c) (2).                           |
| 3. § 174-175.  | 13. <i>ut opinor</i> (or <i>me iudice</i> ). |
| 4. <i>sententia.</i>   | 14. § 51 (c).                                |
| 5. <i>qui</i> , § 73, 'who was regarded as older (than the others), and of great experience in war.' | 15. <i>favēre</i> , abl. abs.                |
| 6. § 164.  | 16. <i>confertis ordinibus.</i>              |
| 7. § 182.  | 17. § 58.                                    |
| 8. 'if we wish.'   | 18. § 67 n., 'but that we shall win . . .'   |
| 9. <i>dummodo</i> , § 99.  | 19. <i>securi.</i>                           |
| 10. <i>cupidus</i> , § 195.  | 20. <i>nec quicquam.</i> § 271 (b).          |

## 13

## Britons and Saxons—II.

The speech of Gorlois *was approved and*<sup>1</sup> the king, and all who were present *decided to*<sup>2</sup> carry out his plan. And *so as soon as*<sup>3</sup> they had taken their arms and set themselves in battle array, they made for the enemy's camp, intending to attack it *in full force*.<sup>4</sup> But *upon approaching it*<sup>5</sup> they were discovered by the watch, who gave the *alarm*<sup>6</sup> with the trumpet, and awakened their companions. Then the *greatest confusion reigned*<sup>7</sup> in the army of the pagans: some hastened to the sea: others ran *hither and thither, as each*<sup>8</sup> was driven by fear or excitement. The Britons, seeing that their approach was detected by the enemy, advanced with hastened speed, and, still in close array, stormed the camp. When they had entered it they fell with swords drawn upon the enemy. But the pagans, *taken by surprise*<sup>9</sup> by so sudden an assault, *having no time left them*<sup>10</sup> to form<sup>11</sup> in battle array, scarcely withstood their onset. Soon they were routed and fled: the *Britons*<sup>12</sup> pursued them eagerly, killed many, captured their two chiefs, and entirely scattered the army of the pagans.

GEOFFREY OF MONMOUTH.

1. abl. abs.

2. § 64.

3. § 92.

4. *summis copiis*.

5. § 12 (a).

6. *signum*.

7. § 10 (e).

8. *quo quisque* . . . § 277.9. *oppressi inopinantes*.10. *quibus*, § 73.11. *ad* with ger., § 141.12. 'The Britons scattered . .  
princ. clause: others subordinate  
(pres. part. . . abl. abs. . . abl. abs.)

## 14

## Cassivellaunus and Caesar—I.

About this time it *happened that*<sup>1</sup> Julius Caesar, having subdued Gaul, came to the shore of the Ruteni. And when from thence he had got a *prospect*<sup>2</sup> of the Island of Britain, he inquired of *those about him*<sup>3</sup> what country it was and what people inhabited it. Then *fixing*<sup>4</sup> his eyes upon the ocean, as soon as he was informed of the name of the kingdom and the people, he said, 'We Romans and the Britons are from the same stock, if *those are to be believed*<sup>5</sup> who assert that both are descended from the Trojan race. Our first father after the *destruction*<sup>6</sup> of Troy was Aeneas: theirs Brutus, the *great-grandson*<sup>7</sup> of Aeneas. But I *am inclined to think*<sup>8</sup> that they have degenerated much from the valour of their ancestors, and are become far inferior to us in war, *seeing that they*<sup>9</sup> live separated from all nations by the ocean. Therefore, they can easily be compelled to submit to our rule and pay tribute to us. However, *before we make*<sup>10</sup> war upon them, *it is right*<sup>11</sup> that we should send messengers to *warn*<sup>12</sup> the Britons *that they must*<sup>13</sup> pay tribute, *as*<sup>14</sup> other nations do, and become vassals of the Roman people: and that *if they accept*<sup>15</sup> these terms *we shall* do them no hurt.' And so he sent a letter to Cassivellaunus to this effect.

GEOFFREY OF MONMOUTH.

1. § 64.

2. *prospicere*.

3. 'those standing by,' § 245.

4. § 13.

5. § 175, § 147, § 45.

6. § 10 (c).

7. *pronepos*, -otia.

8. § 111.

9. § 73.

10. § 94.

11. *oportet*.

12. § 69.

13. *ut* with subj.14. *id quod*.

15. § 115 (b), § 157 n. (3).

## 15

## Cassivellaunus and Caesar—II.

Cassivellaunus replied to Caesar's letter in the *following*<sup>1</sup> words: 'We *cannot help*<sup>2</sup> wondering, Caesar, at the covetousness of the Romans, who are not content with their own wealth, but are *tempted*<sup>3</sup> by their excessive greed to attack even us, who are separated from them by such an *expanse*<sup>4</sup> of sea, in the hope of *getting money*.<sup>5</sup> And *it is not only our property*,<sup>6</sup> which up to now we have enjoyed in security, that you are trying to steal from us: you demand also that we should *exchange*<sup>7</sup> the freedom which we have inherited from our fathers for the tyranny of the Roman people. *You say*<sup>8</sup> that the Romans and the Britons are both descended from Aeneas, but *surely that*<sup>9</sup> ought to be a reason for friendship and alliance: *and if you*<sup>10</sup> *had offered*<sup>11</sup> us *these* we should not *be refusing them*.<sup>11</sup> But it is wicked to impose slavery upon men of the same blood, as you have attempted to do: and we cannot by any means *be brought* to endure such a condition. *Nay*,<sup>12</sup> even if the gods themselves *tried* to rob us of our liberty, we *should dare*<sup>13</sup> to resist the gods, so far as we could. Know then, that if *you invade*<sup>14</sup> Britain, we shall fight like men *for*<sup>15</sup> our hearths and homes.'

GEOFFREY OF MONMOUTH.

1. *hic*.

2. § 66.

3. *adducor*.4. *spatium*.

5. § 142.

6. § 21, 22.

7. § 223, n. (2).

8. 'as for your saying,' *quod*—

§ 124 (b).

9. *illud scilicet*.

10. connecting relative, § 5 (e).

11. § 117 (b 3).

12. *immo vero*.

13. § 117 (a).

14. § 115 (b), § 157, n. (3).

15. special vocab., 'for.'

## 16

## Cleobis and Biton—I.

*Quem di diligunt**adolescens moritur, dum valet, sentit, sapit.*—PLAUTUS.

Once, when the feast of Juno was being celebrated in the town of Argos,<sup>1</sup> there was an<sup>2</sup> old woman, formerly a priestess of the goddess, who had *resigned her sacred office*<sup>3</sup> *many years before*<sup>4</sup> in order to be married, and she was very anxious to go to the temple and *take part in the worship*.<sup>5</sup> She was *prevented*,<sup>6</sup> however, by the difficulty of the journey, for she was very old and *was not strong enough to*<sup>7</sup> traverse such a distance on foot; for she lived in the country, eight miles from the town. So she prevailed upon her two sons, whose names, it is said, were Cleobis and Biton, to *harness the oxen to*<sup>8</sup> the wagon and drive her to the temple.

The young men made haste *to do* their mother's *bidding*,<sup>9</sup> but they could not manage to find the oxen, and so, that they might not *break their promise and disappoint*<sup>10</sup> their mother, they harnessed themselves, *instead of*<sup>11</sup> the beasts of burden, to the wagon, and in this way drew the old woman, highly delighted *with this display* of her sons' devotion,<sup>12</sup> through the city right up to the gates of the temple. There was not *one*<sup>13</sup> of the citizens who did not applaud the young men, and congratulate the mother *who had borne*<sup>14</sup> such sons.

1. § 230 (b).

2. *quidam*.3. *sacerdotium*, -i, § 179.

4. 239.

5. *rebus divinis interesse*.6. *intercludi*, -clusus.7. *parum* } *valere*.  
non }8. *iungere ad* — for constr.,  
5, (d).9. *iussa exsequi*.10. *decipere*, § 5 (d).11. *loco*.12. *tanta pietas*, § 183.

13. § 253.

14. § 73.

## 17

## Cleobis and Biton—II.

Accordingly the mother, since she wished to *show her gratitude*<sup>1</sup> for *their great*<sup>2</sup> affection, when she *said her prayers*<sup>3</sup> in the temple before the image of the goddess, begged Juno to bestow upon her sons the most *desirable*<sup>4</sup> gift that she had in her power.

When the *services were over*<sup>5</sup> she came out of the *shrine*<sup>6</sup> into the *portico*,<sup>6</sup> and there she saw her sons lying asleep, *as it seemed*.<sup>7</sup> But when she went to them intending to rouse them she found that they were not sleeping, as she had thought, but already dead. For the goddess, *lending a kindly ear*<sup>8</sup> to the mother's prayers, had carried them off in their sleep to the *fields of Paradise*,<sup>9</sup> and *put them among*<sup>10</sup> the spirits of the blessed dead: *doubtless*<sup>11</sup> deciding that the very greatest boon for men is that they should be able to pass out of life without pain or fear, while still in the *full vigour of youth and strength*,<sup>12</sup> and when they have not yet been compelled to endure the *anxieties of life*,<sup>13</sup> or the *torments*<sup>14</sup> of disease, or the weakness that comes with old age.

1. *gratiam referre.*
2. *tantus* § 270.
3. *vota facere.*
4. *optabilis.*
5. *cum sacra perfecta essent*  
(or abl. abs.).
6. *fanum, porticus.*
7. § 49.

8. what does this mean?
9. 'the well-known (*ille*)  
Elysian plains.'
10. *numero addere.*
11. *scilicet.*
12. § 9, *florēre*, with ablative.
13. 'a life anxious with cares.'
14. *cruciatus, -ū.*

## 18

## Marius—I.

The famous general Gaius Marius *in his old age*<sup>1</sup> was obliged to flee from Rome that he might not be put to death by Sulla and the aristocratic party. Attempting to escape from Italy he embarked on a merchant ship at Ostia, with the intention of sailing for Africa. Driven back by contrary winds, and no longer *having sufficient provisions*<sup>2</sup> for the journey, he was compelled *to land*<sup>3</sup> at the Circeian *promontory*.<sup>4</sup> *When* he had wandered about *there*<sup>5</sup> for some time *without any definite aim*,<sup>6</sup> and never daring to trust himself to any shelter, he at last *found his way*<sup>7</sup> with a few followers to Minturnae, a town near the sea coast. Learning that the cavalry of Sulla were near at hand he *managed* with great difficulty *to reach*<sup>8</sup> the seashore and there procured a vessel and *barely slipped out of the clutches*<sup>9</sup> of his pursuers.<sup>10</sup> But soon the sailors, fearing that *if they helped*<sup>11</sup> him to escape, they would themselves *be likely to be punished*<sup>12</sup> by his enemies, *put him ashore*<sup>13</sup> again. Then Marius, making his way back along the shore, took refuge in a marsh, plunged in the water *up to*<sup>14</sup> his shoulders, covering his head with rushes, in *the hope that*<sup>15</sup> he might deceive the eyes of his enemies. Here he was captured by the cavalry sent by Sulla.

1. see special vocab., 'old.'

2. 'food sufficing;' abl. abs.

3. *appellere*, § 7 n. (2).4. *promunturium*, -i.

5. conn. relative, § 5 (e).

6. *nullo certo proposito fine*.

7. § 2.

8. *contendere ad*.9. 'scarcely snatched (*eripere*) himself from the hands.'

10. 'those following.'

11. § 102.

12. *poenas dare* (use fut. partic.).

13. § 7, (3).

14. *usque ad*.

15. § 58.



## 19

## Marius—II.

The soldiers, when they had arrested Marius vainly trying to hide himself, *took him*<sup>1</sup> to Minturnae and *handed him*<sup>1</sup> over to the magistrates. They put him in chains and sent a slave, who was the executioner, *to kill*<sup>2</sup> him in his prison. It chanced that the man was a German, one of those Cimbri whom Marius formerly had defeated with great slaughter at the *battle of Vercellae*.<sup>3</sup> When he came into the presence of the general, *it is said*<sup>4</sup> that Marius asked him in a terrible voice, whether a *base fellow such as he*<sup>5</sup> would dare to slay Gaius Marius. Then the slave, because he was *face to face with*<sup>6</sup> the very man whose valour had been fatal to so many Germans, stricken with a superstitious *awe*,<sup>7</sup> could not endure the *glance*<sup>8</sup> of his eyes, and *dropping his axe*<sup>9</sup> fled at once from the spot. When the magistrates learned this, they were *greatly ashamed*<sup>10</sup> that Marius, the liberator of his country, should find more *reverence*<sup>11</sup> in a slave *to whom he had brought*<sup>12</sup> slavery, than in his fellow-citizens to whom he had *given*<sup>13</sup> freedom. So they struck off his chains, gave him a ship and *money for the expenses of his journey*,<sup>14</sup> and sent him away *safely*<sup>15</sup> to Aenaria.

1. § 5 (d).

2. § 69.

3. § 190 (c).

4. § 46.

5. *iste, homo turpissimus.*6. *coram conspicere.*7. *terror, -oris.*8. *acies, -ei.*9. 'the axe having slipped (*delabi, -lapsus*) from his hands.'

10. § 187.

11. *pietas*, § 197.

12. § 102.

13. *afferre.*14. *pro viatico* (*viaticum* = money for a journey).

15. 'safe.'

## 20

**A Strategic Retreat**

The general, his forces being too weak, did not venture to fight a battle in the open plain. He encamped on a hill in an advantageous position and determined to wait for the enemy to attack him. If they did so, he knew that they would be doing it with great difficulty, up hill, against a position which was naturally strong and well fortified. But the same evening he received intelligence which informed him that another hostile force was approaching from the other direction, and was at no great distance. Fearing that, if he delayed longer where he was, he would be entirely surrounded, blockaded rather than attacked, and compelled in the end to surrender, he changed his plans and gave orders that preparations should be made for moving camp at once.

That he might not give the enemy any reason to suspect his design, he ordered that the departure should be conducted as silently as possible, and that fires should be left burning in the camp, that it might look as if they were still there and on the watch. The soldiers carried out his instructions so carefully and silently that the enemy did not notice that the camp was empty and deserted, until the general and his army were about twenty miles away from the place.

## 21

## Chaeronea—I.

To the forces of the Romans was opposed the army of Archelaus, almost *three times*<sup>1</sup> their number and especially *strong in cavalry*.<sup>2</sup> And so Sulla, seeing that the ground was level and most suitable for horses, lest he should be overwhelmed by the enemy's cavalry, *had a trench dug*<sup>3</sup> on either flank of his army. Also in order that the war chariots, of which there were a large number with the enemy, might not break through his line of battle, he ordered that stakes, in a *continuous row*,<sup>4</sup> with small *intervals between them*,<sup>5</sup> should be fixed in the ground between the first and second ranks. When the battle began and the war chariots rushed to the attack, the soldiers of the first rank retired through the intervals *between*<sup>6</sup> the stakes and sheltered themselves *behind this protection*.<sup>7</sup> The charioteers *checked*<sup>8</sup> by the stakes, their horses *scared*<sup>8</sup> by the cloud of missiles, wheeled and fled disordering the ranks of their own infantry in their headlong flight. Then Archelaus, to gain time *for re-forming*<sup>9</sup> his infantry, collected his cavalry from both flanks and ordered them to charge the Romans. They attacked with the *utmost fury*,<sup>10</sup> and for a while succeeded in breaking through the Roman line; but the legionaries quickly *formed square*<sup>11</sup> and stoutly resisted the horsemen who were attacking them on every side.

1. *numero triplus*.2. *valēre*, abl.3. *curare*, § 146.4. *perpetui in longitudinem*.5. *intervallum*, -i.

6. 'of the stakes.'

7. 'the protection of these.'

8. participles.

9. *rursus instruere*, § 141.10. *summa ferocia*.11. *orbem facere* (lit. 'circle').

## 22

## Chaeronea—II.

Meanwhile, Sulla on the right wing led his cavalry against the *exposed*<sup>1</sup> flank of the enemy. The infantry *did not dare* *to*<sup>2</sup> meet their charge, but gave way *when they had scarcely come to close quarters*;<sup>3</sup> and *when these*<sup>4</sup> were routed, the enemy's cavalry also, seeing the defeat of their friends, began to waver and retreat.

And so Sulla, seizing the opportunity of forming his line again, gave orders for a *general advance*,<sup>5</sup> and the Romans making a charge upon the disordered ranks of the enemy soon put them to flight. Archelaus, since he was *quite*<sup>6</sup> unable to check the rout of his men, had ordered the gates of the camp to be shut, in *the hope that*,<sup>7</sup> being *deprived of the prospect*<sup>8</sup> of refuge, the soldiers might be induced to renew the fight. So when the *fugitives*<sup>9</sup> *with the Romans*<sup>10</sup> in close pursuit reached their camp, they found the gates shut. *When they*<sup>4</sup> were opened after great slaughter had taken place, the Romans entered *together*<sup>11</sup> with the flying foe and speedily got possession of the camp. *It is said that*<sup>12</sup> Archelaus, who fled across the Euripus, brought scarcely a *twelfth*<sup>13</sup> part of his army in safety to Chalcis.

1. *equitatu nudatus*.

2. 'not daring . . .'

3. *vixdum*, with abl. abs.  
(*manūs conserere*, -ui, -tus).

4. conn. rel., § 5 (e).

5. *signa inferri*.6. *nullo modo*.

7. § 58.

8. *spem adimere*.9. not *fugitivi* (= runaway slaves).

10. § 218.

11. *simul*.

12. § 46.

13. *duodecima pars*.

## 23

## Commus.

When the Gauls had been defeated and all hope of regaining their freedom *was gone*,<sup>1</sup> then Commius, the Atrebatian, who, as I explained before, had been so useful to Caesar for *carrying on negotiations*<sup>2</sup> with the Britons, determined to leave Gaul, saying that he intended to go to a *place where*<sup>3</sup> he might never see a Roman again.

And so with a few companions he tried to escape to the sea-coast, *before he should be*<sup>4</sup> arrested by the Romans. When Caesar heard of this, he sent a party of cavalry at once to catch the man or to kill him. Commius making off as fast as *a horse could go*,<sup>5</sup> and arriving at the place where he had ordered ships to wait for him, found that he was in a very *dangerous position*.<sup>6</sup> For his ships were lying in shallows on a *gently sloping beach*<sup>7</sup> and the water was still *too shallow for them*<sup>8</sup> to float or put out to sea: and he was *afraid that*<sup>9</sup> the Roman horsemen, who followed not far behind him, might cut him off while he was waiting *till it was possible*<sup>10</sup> to sail with the rising tide. Then he adopted a course of action which *for its*<sup>11</sup> cunning seems not *unworthy of mention*.<sup>12</sup> Going on board the ships he ordered the sails to be set so that they might *look as if they were* already sailing.<sup>13</sup> The *stratagem succeeded*:<sup>14</sup> for when the cavalry reached the cliffs, from which *they could see down*<sup>15</sup> on to the shore, they beheld the ships in the water with sails set and, *as it seemed*,<sup>16</sup> making out to sea. And so, thinking that Commius had escaped them, they came no nearer to the shore, but returned to Caesar *without accomplishing their purpose*.<sup>17</sup>

FRONTINUS, *Strategemata*.

1. *ademptus*, 'taken away.'

2. *res agere cum* . . .

3. *eo ubi*, § 69.

4. § 95 (1).

5. *equo admisso*.

6. § 2.

7. *litæ leniter declive*.

8. special vocab., 'too.'

9. § 128.

10. § 98.

11. *propter*.

12. § 150.

13. *speciem navigantium præbère*.

14. 'and not in vain.'

15. *despectus erat* . . .

16. § 49.

17. *re infectâ*.

## 24

## Hercules—I.

It is said that the great Hercules was the son of Juppiter, born of a mortal mother, Alcmena. He *was* bitterly *hated*<sup>1</sup> by Juno, the wife of Juppiter, and the *tradition is*<sup>2</sup> that she sent two great serpents to devour the child. But Hercules, though he was only an infant, not more than *eight months old*<sup>3</sup> at the time, *seized* both the serpents in his hands and *strangled*<sup>4</sup> them.

*In his boyhood*<sup>5</sup> he was trained in all the arts of peace and war, and soon became a young man of the greatest courage and extraordinary *bodily strength*.<sup>6</sup> Before he was *twenty years old*,<sup>7</sup> while he was *keeping*<sup>8</sup> his father's flocks on Mount Cithaeron, he slew a huge lion which lived on the mountain and was *doing much damage*<sup>9</sup> to the cattle. Ever afterwards he used to wear *its*<sup>10</sup> skin as a cloak.

But his *stepmother*,<sup>11</sup> who had never ceased to *bear him ill-will*,<sup>12</sup> afflicted Hercules with *such a fit of madness*<sup>13</sup> that he *threw*<sup>14</sup> his own children into the fire and *destroyed*<sup>14</sup> them. To expiate *this*<sup>10</sup> wicked deed he voluntarily went into exile and betook himself to Delphi to ask Apollo where he *might*<sup>15</sup> settle. The Pythia told him that he must go to the Peloponnese, and there serve King Eurystheus for twelve years, and perform the twelve labours *which he imposed*<sup>16</sup> upon him.

1. § 211 (a).

2. § 46.

3. § 193.

4. § 5 (d).

5. *puer*, 'as a boy.'

6. § 189.

7. *see* special vocab., 'old.'

8. § 97 (a).

9. *damnum inferre*.

10. § 5 (e).

11. *noverca*, -ae.12. *invidere* (dat.).13. *tantus furor*.

14. 5 (d).

15. § 53, n. (2).

16. *for* tense, § 42, n. (2), § 104.

## 25

## Hercules—II.

When Hercules,<sup>1</sup> as we said before, had been *instructed*<sup>2</sup> by the Pythia to serve Eurystheus, he made his way to the Peloponnese.

When he got *there*<sup>3</sup> he accomplished many labours at the king's command. If I *were to attempt*<sup>4</sup> to tell *them*<sup>5</sup> all in order, time *would fail*<sup>4</sup> me. So let us *leave out*<sup>5</sup> the rest and proceed now to the Eleventh Labour. After the *capture*<sup>6</sup> of the oxen of Geryoneus, Hercules was ordered to fetch *Eurystheus*<sup>7</sup> the famous<sup>8</sup> golden apples from the garden of the Hesperides.

He set out to accomplish this task, but did not know at first *where in the world*<sup>9</sup> he would have to go. Then he was informed by Nereus in what quarter the garden of the Hesperides was situated. And so he *traversed*<sup>10</sup> many lands and seas, and at last *crossed*<sup>10</sup> the ocean and *reached*<sup>10</sup> an island far in the West. There was Atlas, the famous giant, who supported the *weight*<sup>11</sup> of the sky on his shoulders.

Hercules prevailed upon Atlas to fetch the apples for him, *on condition that*<sup>12</sup> he should support the sky upon his head for *Atlas*<sup>13</sup> in the meantime. And so, while he took the burden upon him, the other went to the garden of the Hesperides and brought the apples from thence. However, when he came back to Hercules, he would not relieve him of the burden, saying that he himself would take the apples to Eurystheus.

So Hercules *had recourse to*<sup>14</sup> a trick, and asked Atlas to take over the sky *just for a moment*,<sup>15</sup> that he might have a *chance*<sup>16</sup> to put on his hat, because his head *ached*<sup>17</sup> with the pressure of the weight. The giant was deceived and acquiesced. Hercules *promptly*<sup>18</sup> made his escape from the island with the apples.

1. 'Hercules, when he had  
... , made ...'

2. *praecipere* (dat.), § 175.

3. § 5 (e).

5. § 5 (d).

7. § 202.

9. *quo terrarum*, § 199.

10. § 5 (a).

12. *dummodo* or *ea lege ut*.

4. § 117 (a).

6. § 10 (c).

8. § 249.

11. *moles*.

13. § 203.

14. 'turning to,' or 'descending  
to' (*convertere, descendere*).

15. *paululum spatium*.

16. *facultas* (gen. of gerundive).

17. 'was in pain (*dolere*), oppressed by the weight,' § 125 (*quod diceret* . . .).

18. 'without delay.'



## 26

## Hercules—III.

Not long<sup>1</sup> afterwards Hercules married the beautiful<sup>2</sup> Deianira, daughter of Oeneus. While he was travelling with his wife they happened<sup>3</sup> to come to the river Evenus, which could not easily be forded.<sup>4</sup> There they met Nessus, one of the Centaurs, who used to carry travellers across the river for a fee:<sup>5</sup> being appointed, so he said,<sup>6</sup> by the order of the gods to perform this task. Promising<sup>7</sup> him money if he would<sup>8</sup> carry Deianira over, Hercules crossed the river himself, not without a good deal of trouble. But the Centaur fell in love<sup>9</sup> with Deianira, and when he saw that Hercules had landed<sup>10</sup> on the opposite bank, broke his promise and<sup>11</sup> tried to carry her off.

When Hercules realised his treachery, he shot<sup>12</sup> Nessus through the breast with his famous arrows, dipped in the Hydra's blood.

He, when he was dying, in order to lay up<sup>13</sup> punishment for Hercules in the future,<sup>14</sup> for killing him, advised Deianira to catch<sup>15</sup> his blood in a vessel and keep it; it would be an excellent philtre<sup>16</sup> (he said) to renew her husband's love, if ever it should grow languid. The woman was deceived by this crafty scheme,<sup>17</sup> and accepted the gift which was to be the ruin<sup>18</sup> of her husband and herself.

1. *multo*.

2. 'a very beautiful woman.'

3. 'it happened that they,' § 64.

4. *vado transiri*.

5. 'having received a fee.'

6. *ut aiebat*.

7. § 13.

8. use *velle*.9. *amore captus*.

10. § 7 (3).

11. abl. abs.

12. *transfigere*, -*fixi*.13. *parare*.14. § 280, *in*.

15. participle.

16. *remedium*, -*i*.17. *quo dolo decepta* . . .

18. § 211.

## 27

## Hercules—iv.

*The story tells*<sup>1</sup> that Hercules and his wife loved one another deeply for a considerable time, but Deianira was *perhaps rather too ready to*<sup>2</sup> suspect the fidelity of her husband. The result of this was that they both fell into most terrible calamity.

When Hercules had conquered the king of Oechalia he took captive his daughter, whose name was Iole. *When* the news of *this fact*<sup>3</sup> reached the ears of Deianira, she feared lest her husband, *bewitched*<sup>4</sup> by the new love and forgetting the old, might marry Iole.

So *in the hope of renewing his affection*<sup>5</sup> she sent Hercules a splendid coat dipped in the blood of Nessus. *Unhappy wife!*<sup>6</sup> *for she did not know*<sup>7</sup> what sorrow she was laying up for herself.

Hercules, suspecting no trick, at once put the poisoned garment on his shoulders. Soon afterwards, when *the venom began to grow hot*,<sup>8</sup> and he was suffering most horrible tortures, he tried to cast it off. But such was the strength of the poison that the coat *stuck to his body and*<sup>9</sup> could not be dragged off *without tearing*<sup>10</sup> the skin and *the very*<sup>11</sup> flesh away with it. Though at first he was raging with the pain, in course of time Hercules came to himself and met his death with a spirit not unworthy of his divine origin. He built up a funeral pyre on Mount Oeta, and *laid himself calmly down* upon it *as though to sleep*.<sup>12</sup> Then the pyre was kindled and soon he was consumed by the flames. Yet *some hold*<sup>13</sup> that only the mortal part of Hercules was thus consumed; and that all that was divine in him, *being a hero as he was*,<sup>14</sup> returned to the gods.

1. § 46.

2. *nescio quo pacto promptior*  
ad . . . (ger.).3. *quae res*.4. *captus*.5. *spe redintegrandi amoris*.6. in exclamations use the  
accusative case.

7. § 73.

8. *calescere*, abl. abs.

9. participle.

10. *quin*, see special vocab.,  
'without.'11. *ipse*, § 265.12. *membra velut ad somnum*  
*componere*.13. § 70 (b)., use *velle*.14. *ut in viro heroe*.

## 28

## White Ship—I.

Having determined to return to Britain, the King started from the harbour towards evening, and, *with a fair wind*<sup>1</sup> and all sail spread, reached his kingdom in safety. But his son, a young man *of seventeen*,<sup>2</sup> greatly beloved by his father, ordered another ship to be prepared for himself: and the rest of the *young nobles*,<sup>3</sup> attached to him by the *comradeship of youth*,<sup>4</sup> *flocked round him*,<sup>5</sup> *like being attracted by*<sup>6</sup> *like, as generally happens*.<sup>7</sup> While they were enjoying themselves with wine and merriment, the sailors also, *drinking the health of the prince*<sup>8</sup> and *growing*<sup>9</sup> *arrogant in their cups*,<sup>10</sup> cried that their ship was the best, and *it was not to be*<sup>11</sup> *endured that any one should dare to outstrip them: they would see to it*<sup>12</sup> *that those who started before them should reach Britain behind them.* And so, late at night, they weighed anchor, and drove the ship, urged on by the oars with the *utmost exertions*<sup>13</sup> of the sailors, at full speed over the dark waters. But *as is generally the case with*<sup>14</sup> *drunken men, too much zeal, too little prudence*<sup>15</sup> was displayed. Soon through the recklessness of the steersman the ship *ran upon*<sup>16</sup> a rock almost submerged, at no great distance from the shore.

1. 'carried forward (*provehī*) by a . . .'

2. 'seventeen years old,' or 'of seventeen years.'

3. *principum iuventus*.

4. *sodalitas iuvenilis*.

5. *confluere ad* . . .

6. *gaudēre*, § 183.

7. *ut fit (plerumque)*.

8. *salutem propinare* (dat.).

9. 'becoming.'

10. what does this mean?

11. 'could not be.'

12. *operam dare*, § 56.

13. *summo sudore*.

14. *id quod fieri solet in* . . . (abl.).

15. § 199.

16. *illidi in* . . .

## 29

## White Ship—II.

Then there was a scene of the greatest confusion<sup>1</sup>: all began to run about<sup>2</sup> over the decks, to labour with oars and poles, in the hope of being able<sup>3</sup> to push the ship off the rock. But all in vain: for the prow stuck fast upon the rock, and the stern being lowered,<sup>4</sup> and the waves already dashing<sup>5</sup> over the whole ship, many were washed overboard and drowned.

When there was no longer any hope of saving the ship,<sup>6</sup> the prince with a few followers was let down into a small boat, and would have reached<sup>7</sup> the land safely, if he had not been<sup>7</sup> more anxious about<sup>8</sup> the safety of others than his own. For his sister left behind in the vessel began to call upon her brother, praying and beseeching him not to abandon her to perish<sup>9</sup> by such a cruel death. So touched by pity he ordered the sailors to bring the boat close<sup>10</sup> to the ship again that he might the more<sup>11</sup> easily take away his sister with him. But when they had done so, many people jumping down together into the boat, in the hope of saving their lives,<sup>12</sup> the boat was overloaded<sup>13</sup> with the great crowd and immediately sank. All met the same death, with the exception of one man, who clung to the mast<sup>14</sup> of the ship, and, supported thus the whole night, told the story of<sup>15</sup> the disaster to those who came to<sup>16</sup> him in the morning.

WILLIAM OF MALMESBURY.

1. § 10 (e).

2. *cursum*, § 33 (5).

3. § 58.

4. *demittere*.

5. *infundi* (dat.), use *cum*—.

6. § 138, § 142.

7. § 117 (b) (3).

8. *studiosus*, § 195.

9. 'about to perish.'

10. *admovēre*.

11. 57.

12. *spe salutis*.

13. *plus iusto* (*oneratus*).

14. *mālum*.

15. *narrare*.

16. participle.

## 30

**Caligula (Third Roman Emperor).**

After the death of Tiberius, Gaius, the only surviving son of Germanicus, was unanimously chosen Emperor. When a boy he had been much with his father in camp by the Rhine, where he was the darling of the soldiers, and was called by them 'Caligula,'<sup>1</sup> from the little boots of military pattern which he wore. He was called to supreme power when twenty-four years old, and at first began to reform everything, recalling the exiles, showing himself lenient even towards his enemies, giving hope to all of a happy restoration of constitutional government.<sup>2</sup> But soon the weakness and cruelty of his character, which had long lain hidden, began to break out. He was afflicted with epilepsy<sup>3</sup>; and the bad bodily health which he had suffered from boyhood undermined his mental powers.

He behaved so foolishly and cruelly that no one could doubt that he was really mad. In his lifetime he claimed the divine honours, which had been accorded to previous emperors only after death. He set out with a vast army for the conquest of Britain. When he reached the shores of the (Atlantic) Ocean he told the soldiers to gather shells<sup>4</sup> upon the beach—the trophies, he said, of his victory—and then led them all back to Rome. At last he was assassinated by Cassius Chaerea, a Tribune of the Guard,<sup>5</sup> and others who conspired with him.

- |   |   |
|---|---|
| 1. 'military boot,' <i>caliga</i> , -ae.                    | 3. 'epilepsy,' <i>morbus comitialis</i> . |
| 2. 'constitutional government,'<br>say <i>res publica</i> . | 4. 'shell,' <i>concha</i> , -ae.          |
|   | 5. 'the guard,' <i>cohors praetoria</i> . |

## 31

## Oedipus and the Sphinx—I.

At that time the Sphinx, a monster terrible to look upon,<sup>1</sup> who spoke with a human voice, lived on the top of a mountain<sup>2</sup> near the city of Thebes.<sup>3</sup> She devoured both men and cattle, and no one was able to overcome her.

Whenever any one came<sup>3</sup> near her, she used always to ask a riddle<sup>4</sup> which, so they say, she had learned from the Muses: all those who could not solve it she immediately devoured. It is said,<sup>5</sup> moreover, that there was a decree of Destiny that if any one could give the answer<sup>6</sup> to the riddle correctly, the Sphinx should throw herself from the mountain and commit<sup>7</sup> suicide.

Many had tried to solve the riddle and failed,<sup>8</sup> and had been devoured by the Sphinx: till at last no one dared any longer<sup>9</sup> to run the risk, and there appeared neither end nor limit to the destruction of the Thebans. So the citizens assembled<sup>10</sup> to deliberate as to what should be done: and they determined<sup>10</sup> that if any man could guess the riddle and free<sup>10</sup> the state from the monster, they would make him King and give him Jocasta for his wife. For Laius, the King of Thebes and husband of Jocasta, had been found dead a little while<sup>11</sup> before, and it was impossible to discover who had killed him.

1. § 150.

2. § 190 (d) and (c).

3. § 88.

4. *aenigma*, -atis, n.

5. § 46.

6. *interpretari*.7. *praecipitari*, § 5 (d).8. *frustra conari*.9. *adeo ut nemo iam . . .*

10. § 5 (d).

11. *paulo*.

## 32

## Oedipus and the Sphinx—II.

Oedipus *hearing*<sup>1</sup> that the Thebans had promised the crown to the man who should deliver the state from this plague, set out for the mountain where the monster lived. She was a *sort of*<sup>2</sup> beast of huge size, with a lion's body and a woman's head, and with wings *growing*<sup>3</sup> from her shoulders. When Oedipus beheld *her*,<sup>4</sup> although *anyone might have* *shuddered*<sup>5</sup> at the sight, he was not frightened, but demanded immediately that she should *propound*<sup>6</sup> her riddle. It was to *the following effect*<sup>7</sup>: 'There is a creature in the world which has *four legs*<sup>8</sup> and two legs and three legs: but *when* it has most, *then*<sup>9</sup> it is weakest.' Oedipus *pondered*<sup>10</sup> for a long time in vain *when he had heard*<sup>10</sup> the riddle, and could not discover the answer. But at last, by some inspiration, the *thought of the human race came into his mind*<sup>11</sup>: that human beings when they are very young crawl *like fourfooted creatures*<sup>12</sup>: when they are *grown up*<sup>13</sup> they walk erect on two legs: when their strength is failing they lean upon a staff, which *is a sort of*<sup>14</sup> third leg. *No sooner*<sup>15</sup> had he given this answer than the Sphinx threw herself headlong from the mountain, and fell dead in the valley.

The Thebans, who were watching from the city in the distance, to see what *would become of*<sup>16</sup> Oedipus, welcomed him on his return with great rejoicing and gave him the throne and Jocasta for his wife.

1. § 13.

2. *quidam*.3. *exsertus*.

4. § 5 (e).

5. *quolibet*, § 53 (b).6. *proponere*.7. *huius modi*.

8. 'four legs at the same time,' etc., § 284 (b).

9. § 86 (a).

10. § 5 (d), *meditari*.11. *ei in mentem venit*(with genit.), cf. *memini*.12. *modo*, 'after the manner of' *quadrupes*, *-pedis*.13. *adulti*.14. 'which of course might be called . . . ' *scilicet dici potest*.15. *vixdum* with abl. abs., 'this answer having scarce been given, the Sphinx . . . '16. *feri de* . . .



## 33

## Civilis.

There was among the Batavians a young man called by the Romans Civilis, on account of his friendly *disposition*<sup>1</sup> towards the people, who had *served*<sup>2</sup> in the Roman army and lost an eye (in the service).

Becoming suspected on account of his *love*<sup>3</sup> of freedom, he was thrown into *prison*<sup>4</sup> together with his brothers. Shortly afterwards his brothers were executed, *while*<sup>5</sup> he was released and forthwith swore *eternal*<sup>6</sup> enmity against the Romans, and vowed, according to the *custom of his people*,<sup>7</sup> not to *trim*<sup>8</sup> his beard or his hair *until*<sup>9</sup> he had taken vengeance for his wrongs. And so he did not cease to agitate among all the members of the tribe *with whom he had dealings*,<sup>10</sup> and to *stir up*<sup>11</sup> hatred against the Romans. He assured them that there were very many who *were discontented with*<sup>12</sup> the Roman rule: though hitherto they disguised the fact *through fear*.<sup>13</sup> But it was easy (he said) to shake off the Roman yoke and, if they would only strive with *complete unanimity and energy*,<sup>14</sup> there was *no fear that*<sup>15</sup> the Romans could resist them. Being present at a meeting (which was held) *at midnight*<sup>16</sup> in the forest he uttered *these same sentiments*<sup>17</sup> openly, and by his *enthusiastic*<sup>18</sup> eloquence easily *fired*<sup>19</sup> them to rebellion.

MENZEL, *History of Germany*.

1. *animus*.
2. § 7, n. (2).
3. *nimum studium*.
4. § 9 (c).
5. *autem*.
6. *sempiternus*.
7. § 222.
8. *tondere*.
9. *priusquam* or *dum*  
(why is subj. necessary?).

10. *quoscunque adierat*, § 88.
11. *conflare*, § 9 (a).
12. *aegre ferre*.
13. 'compelled by fear.'
14. *uno consensu omnibus viribus*.
15. § 128.
16. *nocturnus*.
17. *haec eadem*.
18. *fervidissimus*.
19. *incendere*.

## 34

## Arminius.

In the following year Germanicus set out with a thousand ships for the river Ems, and landing his army there marched to the Weser. When he arrived *there*<sup>1</sup> he found the Germans drawn up in full force on the opposite bank. *It is said that*<sup>2</sup> Flavius, the brother of Arminius, who was serving in the Roman army as a *mercenary*,<sup>3</sup> left his *place in the ranks*<sup>4</sup> and, advancing alone to the river, addressed his brother, describing *the great advantages*<sup>5</sup> of Roman citizenship, in the hope that he *might be persuaded*<sup>6</sup> to desert to the Romans. But Arminius, in fierce indignation, *curled Flavius by all his gods*<sup>7</sup> for being a *traitor*<sup>8</sup> to his people, and could scarce be restrained by his friends *from crossing*<sup>9</sup> the river to kill him with his own hands. *While* the Romans *were preparing*<sup>10</sup> for battle, Arminius, having retreated for some distance, surrounded and cut to pieces some Batavian horsemen who were pursuing him too *rashly*.<sup>11</sup> The next day Germanicus advanced with his whole force; but *before entering*<sup>12</sup> the passes in the forest he separated his soldiers *into two divisions*,<sup>13</sup> and marching on himself with one division, ordered the other to follow at a *considerable distance*<sup>14</sup> behind him. This being done, when the Germans rushing from their ambush attacked the first column, they were surrounded by the column which followed, and, *although they fought*<sup>15</sup> bravely, were routed with great slaughter.

MENZEL.

- |                                       |   |
|---------------------------------------|---|
| 1. § 5 (e).                           | 8. 'for having betrayed,' § 103, § 125.         |
| 2. § 46.                              | 9. § 66.  |
| 3. <i>mercede conductus</i> .         | 10. § 97 (a).                                   |
| 4. <i>ordo</i> , -inis, m.            | 11. <i>nimis temere</i> .                       |
| 5. 'of what great profit . . .'       | 12. § 94 (b).                                   |
| § 211.                                | 13. <i>bipertito</i> (adv.).                    |
| 6. § 175.                             | 14. <i>aliquanto interiecto spatio</i> .        |
| 7. <i>omnibus precibus execrari</i> . | 15. § 79, <i>etsi</i> or § 80, <i>quamvis</i> . |

## 35

## Pirna.

The Saxon army, *numbering*<sup>1</sup> no more than 17,000 men, was far *too weak to fight*<sup>2</sup> the Prussians in the open field, but on the first news of their approach, it retired, at the *instigation*<sup>3</sup> of the French ambassador, into a camp of great *natural strength*.<sup>4</sup> At Pirna there are hills with steep glens and thick woods, *difficult of access*:<sup>5</sup> on these hills Augustus, the King of the Saxons, when he heard of the enemy's approach had pitched his camp. The Saxon lines were drawn up so that they were protected in front by the river Elbe, and on both flanks by *precipices*<sup>6</sup> and impassable woods. When Frederick had examined the enemy's lines, thinking that it would be a very *dangerous enterprise*<sup>7</sup> to make an attack on such unfavourable ground, he was obliged to *have recourse*<sup>8</sup> to a blockade. He learned from his spies that the Saxon army had no more than a fortnight's provisions, and hoped that, when that time *was past*,<sup>9</sup> they would be unable to endure their *privations*.<sup>10</sup> But in this *he was disappointed*; <sup>11</sup> for the Saxons, by reducing the *daily ration*<sup>12</sup> of the soldiers, managed to keep off starvation for much longer. And Augustus, who hoped that help would come from his allies *before he was compelled*<sup>13</sup> to surrender to Frederick, would listen to no proposals for peace.

1. 'in number.'

2. § 76.

3. § 10 (f.).

4. *egregie natura munitus*.5. *impeditus*.6. *saxa praerupta*.

7. 'an affair of great danger,'

8. *descendere ad* . . .

9. § 42, n. (2).

10. *inopia*, -ae.11. *spes eum fefellit* or *res aliter evenit*.12. *cotidianus cibus*.

13. § 95 (1).

## 36

## War in the Fifteenth Century.

(Duke = Princeps.)

This victory *was much more advantageous*<sup>1</sup> to the Florentines than injurious to the Duke: for, had *they*<sup>2</sup> been conquered, they would have had to give up the whole of Tuscany to him; whereas *he*,<sup>2</sup> by his defeat, only lost the horses and baggage of his army, all of which could be replaced without very great expense. Nor did any people ever carry the war into their enemy's country with less *loss*<sup>3</sup> of their own men; for in *this important*<sup>4</sup> battle, in which the enemy were completely routed and *fighting went on*<sup>5</sup> for four hours, only one man perished, and *he was*<sup>6</sup> not wounded by the weapons of the enemy, nor did he meet death in *any*<sup>7</sup> honourable way, but was thrown from his horse and *trampled to death*<sup>8</sup> by those who followed him. There can be no doubt that soldiers in those *days*<sup>9</sup> engaged in battle *with*<sup>10</sup> very little danger (to themselves): being nearly all mounted, protected by corslets, helmets, shields, and every kind of armour, they could scarcely receive a wound: *whenever they surrendered*<sup>11</sup> they were not ill-treated in any way, and so they were not compelled to fight *for their lives*.<sup>12</sup> While fighting their armour protected them; and when their strength began to fail they yielded themselves prisoners and *received quarter*.<sup>13</sup>

MACCHIAVELLI.

1. 'brought (*afferre*) much more advantage,' § 197.

2. *illi . . . hic . . .*  
the former . . . the latter (but see § 250.)

3. 'sacrifice,' *iactura*.

4. § 270.

5. § 45.

6. *nec is . . .*

7. 'in *some* honourable way,' § 255.

8. *conculcatus*.

9. *tempora*.

10. *cum*.

11. § 7 (2), § 88.

12. 'to preserve their lives.'

13. *vivi in deditionem accepti sunt*.

## 37

## Cyrus—I.

*Xenophon*,<sup>1</sup> the historian, *tells us* that Cyrus, son of the Persian King Darius, wished to conquer Artaxerxes, his elder brother, and obtain the *throne*<sup>2</sup> for himself. Knowing that Greek soldiers were braver and more skilled in *warfare*<sup>3</sup> than the Persians, he determined to raise the largest Greek forces *he could*,<sup>4</sup> *that by their aid*<sup>5</sup> he might accomplish *his purpose*.<sup>6</sup> So he collected an army of Greeks which he kept always with him in his province, *alleging*<sup>7</sup> that he was afraid *of being attacked*<sup>8</sup> by his neighbours.

Moreover, when any Greek chief asked him for money, he always gave it gladly, so that they might *be ready*<sup>9</sup> to help him.

When Aristippus, the Thessalian chief, came to him and begged that he would give his assistance to overcome his opponents at home, he not only gave him the money he asked for, but *much*<sup>10</sup> more. 'With this money,' he said, '*I should like you to*<sup>11</sup> raise an army of Greeks to fight against your enemies. Do not make peace with them or dismiss your soldiers until *I bid you*.'<sup>12</sup> Promise that you will come to my assistance when *I send*<sup>13</sup> for you.'

1. *apud Xenophontem invenimus.*

2. § 9 (c).

3. *res militaris.*

4. *quam*, with superlative.

5. 'by whose aid,' § 69.

6. § 11.

7. *quod diceret . . .*, § 125 n.

8. § 128.

9. use *volo*.

10. § 224.

11. § 53, n. (1).

12. *prius quam*, § 94.

13. § 39, § 42, n. (2).

## 38

## Cyrus—II.

Also, when Clearchus, the Lacedaemonian exile, got possession of the Chersonese, and was waging war against the native tribes *in defence of*<sup>1</sup> the Greek cities in that *part of the country*,<sup>2</sup> he gave money to him on the same terms. By this method he raised a strong Greek force *without the knowledge of*<sup>3</sup> his brother. When all his preparations were completed *for making*<sup>4</sup> war upon the King, he set out with his army, *pretending*<sup>4</sup> that he was marching against the Pisidians, *who (he said)*<sup>5</sup> were *doing damage to*<sup>6</sup> his province by their raids.

*It seems that his reason for saying this was that*<sup>7</sup> he feared lest the soldiers, *if they knew*<sup>8</sup> that they were to go all the way to Babylon, a march of many months, and to fight the whole army of the Great King, *would altogether decline*<sup>8</sup> so rash an enterprise. *And this was what*<sup>9</sup> very nearly happened. When they had been led across the Taurus range into the Cilician plain, the soldiers, *beginning*<sup>10</sup> to suspect that they had been deceived, *broke out into mutiny*,<sup>11</sup> and said that they would go no further. *It was only when*<sup>12</sup> Cyrus most earnestly entreated them not to betray him that they were persuaded to *consent*<sup>13</sup> to *take up the march again*.<sup>14</sup>

1. *ad* with gerundive, § 141.2. *regio*.3. *celare*, abl. abs.4. *dictitare*.

5. § 102, 103.

6. *nocere*, *damnum inferre*.

7. 'he seems to have said this for this reason because . . .'

8. § 104.

9. *id quod*.

10. 'since they began . . .' § 73.

11. *seditionem facere*.12. *vix tandem*.13. *use volo*.14. *rursus incipere*.

## 39

## Cleon—I.

When the Spartans had been blockaded in Sphacteria for a considerable time, and the army was *still*<sup>1</sup> quite unable to take the place, the Athenians were reduced to great *straits*. When the news came to Athens, the people were *filled with indignation*,<sup>2</sup> and a *demagogue*,<sup>3</sup> called Cleon, attacked Nicias, the Athenian general, because *it was his fault*<sup>4</sup> that the work was not accomplished. *It was owing to*<sup>5</sup> his carelessness and *slackness*,<sup>6</sup> he said, that the Spartans had been able to hold out so long. The people then turned their wrath upon Cleon. Why, they asked, *did he not go*<sup>7</sup> himself and capture the Spartans, *if he knew*<sup>8</sup> so much about war. When he heard this Nicias, who happened to be at Athens, at once said that he *was quite ready to*<sup>9</sup> hand over his command to Cleon. Let him raise *as large a force as he thought necessary*<sup>10</sup> and set out, and *see if he could*<sup>11</sup> do good service for his country, *instead of*<sup>12</sup> staying at home in safety and *indulging in empty boasts*.<sup>12</sup>

1. *nihilo magis*.
2. *vehementer indignari*.
3. *popularis* (orator).
4. alleged reason, § 124 (c),  
*per eum stare quin . . .*
5. *factum esse* (abl.).
6. *inertia*.

7. § 156 (3) and (2).
8. 'would willingly,' *libenter*.
9. *quantis opus esse putaret*.
10. § 59.
11. *neque diutius*.
12. *inani simulatione se iacture*.



## 40

## Cleon—II.

*This unexpected turn*<sup>1</sup> of events disturbed Cleon, and at first he refused the command: afterwards, when the Athenians insisted, and Nicias himself urged it, *his courage returned*<sup>2</sup> and he accepted the honour, *going so far as to pledge*<sup>3</sup> himself either to slay the Spartans or bring them alive to Athens within twenty days. In this Cleon was so much favoured by fortune that he succeeded, contrary to the general expectation, in fulfilling *his rash*<sup>4</sup> promise.

It happened *very fortunately*<sup>5</sup> that *at the time when*<sup>6</sup> Cleon arrived at the camp of the Athenians the other general, Demosthenes, had made all his preparations *for an attack*,<sup>7</sup> and *was on the point of*<sup>8</sup> landing his forces on the island. Among them was a strong force of archers, who overwhelmed the Spartan line with such a *storm*<sup>9</sup> of arrows that they were quite unable to advance or *come to close quarters*.<sup>10</sup> *The result was*<sup>11</sup> that at last, worn out with toil and wounds, *they surrendered*<sup>12</sup> to the Athenians. So Cleon, having taken part in this battle, returned victorious to Athens with the captured Spartans before the day which he had named.

1. *tanta tamque inopinata commutatio.*

2. *animum redintegrare* (abl. abs.).

3. *etiam* (or *adeo ut*), *iusiurandum interponere.*

4. *tam temerarius.*

5. *peropportune.*

6. § 86.

7. *ad* with gerund.

8. *in eo esse ut.*

9. *multitudo.*

10. *comminus pugnare.*

11. § 10 (b).

12. § 7 (2).

## 41

**Blockade of Mytilene.**

The Athenian commander Conon was defeated in a naval battle near the island of Lesbos by the Lacedaemonian fleet. He lost thirty of his ships, saving only the crews, and was compelled to retire into the harbour of Mytilene. When he had entered the harbour, it was blockaded by the Lacedaemonians, and he was afraid that he would soon be compelled by starvation to surrender, as there was too little food in the town for such a great number of men.

He determined to send messengers to Athens begging them to sail to his assistance as quickly as possible. Accordingly, he selected the two swiftest ships he had, manned them with picked oarsmen, and ordered them to make their way out by night, hoping that they might elude the vigilance of the enemy, escape from the harbour, and reach Athens safely. When the ships, in accordance with his instructions, had made their way through the Lacedaemonian fleet, they escaped the vessels of the enemy, which pursued them, in the following manner. One of them, which was in reality the swifter of the two, pretended to be slow, and turned its course in the direction of the Hellespont, as if it had no hope of doing more than saving itself ; the other held a straight course for Athens. When they saw this, all the pursuing ships followed the latter, disregarding the former. But as soon as it got out of sight, the first ship changed its course, turned at once towards Greece, and, after making a long circuit, succeeded in conveying the message of Conon to the Athenians.

## 42

## A Dilemma.

Once upon a time a certain king, when a great rebellion had *broken out*<sup>1</sup> among his subjects, wanted to get *more money*<sup>2</sup> *that*<sup>3</sup> he might be able to hire *larger* forces. So he sent messengers to noblemen who were his friends *to see if he could*<sup>4</sup> obtain *any money*<sup>5</sup> from them. The messengers went first to Lucius, a rich nobleman, and were received by him with great respect and kindness: they were unable, however, to *induce him to give them*<sup>6</sup> any money. For, *when they asked him*,<sup>7</sup> he said, '*You see how large and sumptuous my house is*,<sup>8</sup> what a number of servants I keep, and how extensive is my *property*.'<sup>9</sup> All this cannot be *kept up*<sup>10</sup> without the greatest expense, so that I never have any money in the house. *But if*<sup>11</sup> you ask Tullius, who lives not far from here in a *mean establishment*,<sup>12</sup> and spends very little, I am sure you will get it from him. *There can be no doubt that*<sup>13</sup> he is *rolling in money*.'<sup>14</sup> So the messengers visited Tullius, but as soon as they explained their business, '*Alack!*'<sup>15</sup> he cried, 'I am not a *man who can*<sup>16</sup> contribute money; *that*<sup>17</sup> ought to be evident to you who see the style in which<sup>18</sup> I live. But I will tell you where you can get it.' Then he named Lucius, a very rich man who, he said, lived only a short distance away. And so the messenger had to go away *disappointed*.<sup>19</sup>

CLARENDON.

- |   |                                  |
|---|----------------------------------|
| 1. <i>exoriri.</i>                        | 11. <i>quod si.</i>              |
| 2. § 197.                                 | 12. <i>aedes sordidae.</i>       |
| 3. § 57.                                  | 13. § 67.                        |
| 4. § 58.                                  | 14. <i>divitiis circumfluere</i> |
| 5. <i>quid nummorum</i> or <i>nummum.</i> | 15. <i>hem!</i>                  |
| 6. <i>impetrare ut.</i>                   | 16. § 241.                       |
| 7. 'to them asking.'                      | 17. <i>id quod.</i>              |
| 8. § 105 (b).                             | 18. <i>quemadmodum.</i>          |
| 9. <i>agri.</i>                           | 19. <i>re infecta.</i>           |
| 10. <i>sustentare.</i>                    |                                  |

## 43

## Bayard—I.

When the good Chevalier Bayard *sans peur et sans reproche*<sup>1</sup> saw the Duke so perplexed, and not without cause, he said, 'My Lord, *when it is a question of a paltry matter*,<sup>2</sup> ill-fortune is easy to endure; but *when it concerns*<sup>3</sup> a man's destruction, he ought to provide against it *by all the means in his power*.<sup>4</sup> The enemy are before Bastida, and imagine themselves *secure*,<sup>5</sup> because, *relying on the presence here*<sup>6</sup> of their main army, *they think*<sup>6</sup> we shall not dare to leave this town to march and raise the siege. I have conceived a plan which will be *very easy to execute*,<sup>7</sup> and which, if *ill-luck* is not too much *against us*,<sup>8</sup> will lead us to honour.

'You have in this town five thousand foot soldiers, brave companions, and men as *inured to*<sup>9</sup> war as possible. Let us take two thousand of them with the eight hundred Swiss of the Captain Jacob, and at nightfall *make them embark in*<sup>10</sup> boats on the water. You are still *master of*<sup>11</sup> the river Padus as far as Argenta. They will go and await us at that *passage*<sup>12</sup> of which you speak.'

1. *vir intrepidus atque ab omni infamia purus.*

2. *ut in rebus nullius momenti.*

3. *agitur de . . .*

4. 'so far as he can, by all means.'

5. § 8.

6. 'because they think, when their main army is here, we shall not dare . . .'

7. § 150 and note; *executo = facere.*

8. 'luck is against us' = *fortuna consiliis nostris obstat.*

9. *assuefactus* (abl.), or *exercitatus* (abl. with *in*).

10. *imponere in* (acc.).

11. *potiri, potitus*, § 181.

12. *angustiae, -arum*, or *locus angustus.*

## 44

## Bayard—II.

'If they are the first there,<sup>1</sup> they will occupy it, and the soldiers in this town will march *by land*<sup>2</sup> all the night. We shall have good guides, and will travel so that we shall be on the spot at break of day, and thus we shall join the two forces. Our enemies will never suspect this enterprise. From the *passage*<sup>3</sup> you mention it is but *three miles, or still less*,<sup>4</sup> right up to Bastida. Before they are arranged in order of battle we will deliver the attack vigorously, and *my heart tells me*<sup>5</sup> we shall defeat them.'

If anyone had given<sup>6</sup> the Duke a hundred thousand crowns, he would not have been<sup>6</sup> more pleased.<sup>7</sup> He answered with a smile,<sup>8</sup> 'By my faith,<sup>9</sup> my Lord Bayard, to you there is nothing impossible.<sup>10</sup> But I promise you, on my honour,<sup>11</sup> that if my lords here think well of my opinion, I make no doubt that we shall treat our enemies as you say. And for my part, I pray their consent<sup>12</sup> to the best of my power.' To this all the lords agreed, saying that they were well resolved to do<sup>13</sup> their duty, and would carry out all that the Duke commanded.

1. arrive there *first*  
(use adjective not adverb).

2. *pedibus*.

3. *locus*.

4. *vix* . . . (scarcely three miles).

5. 'unless hope deceives me.'

6. § 117 (b) (3).

7. to be pleased = *gaudēre, delectari, laetari*.

8. *vultu hilari*.

9. *mehercle*!

10. 'which you could not do'  
§ 70 (b).

11. *fidem alicui interponere* = to  
pledge one's faith to anyone.

12. 'that they may consent.'

13. *praestare*.

## 45

## Bayard—III.

They sent for the captains of foot, to whom they explained the matter. The Duke then *caused*<sup>1</sup> a number of *boats to be made ready* in secret, without any noise, for there were some inhabitants of the town who were *much inclined*<sup>2</sup> to favour the enemy. In the evening, when the boats were ready, the foot soldiers *embarked*<sup>3</sup> therein, together with skilled and trusty *boatmen*.<sup>4</sup> The horsemen, with whom was the Duke in person, set forth at nightfall. They had good guides and, *wretched*<sup>5</sup> though the *weather* was, they were safely conducted.

Fortune so favoured them that *half an hour*<sup>6</sup> before day the said horsemen arrived at the narrow passage, where they found no impediment, whereat they were right well pleased. And there was not a *rest*<sup>7</sup> of half an hour before the barges which brought the foot soldiers arrived. They *disembarked*<sup>8</sup> and then marched at a *quick pace*<sup>9</sup> straight for this bad passage, which was a small bridge *that* only one man-at-arms *could cross at a time*,<sup>10</sup> and which stretched over a very deep *channel*<sup>11</sup> between the Padus and Bastida.

1. *curare* (gerundive), § 146.

2. *promptiores ad* . . .  
(*favere* dat.). See § 139.

3. *ingredi, -gressus*.

4. sailors.

5. *importuna tempestas*.

6. *dimidiā fere horā*, § 224.

7. *interposita mora*.

8. *egredi, -gressus*.

9. *citato agmine* (or *gradu*).

10. 'which could not be crossed except (*nisi*) by soldiers *one at a time*,' § 284 (b).

11. *fossa, -ae*.

## 46

## Phocion in Euboea.

When the Euboeans begged for help against Philip of Macedon,<sup>1</sup> who had invaded their country, the Athenians sent an army to the island with Phocion in command.<sup>2</sup> On their arrival they joined<sup>3</sup> the Euboean forces under Plutarchus, and encamped together on high ground to await the attack of the enemy. When the enemy drew near Phocion ordered his troops to remain quiet under arms<sup>5</sup> until he had finished offering<sup>6</sup> sacrifice. Whether<sup>7</sup> the sacrifices were unfavourable, or he designedly wasted time to let the enemy<sup>8</sup> get as close as possible, we cannot tell. The result was<sup>9</sup> that Plutarchus, imagining<sup>10</sup> that the Athenians were terror-stricken and hanging back,<sup>11</sup> rushed to attack the enemy with all the Euboean forces. Seeing this, the Athenian knights could no longer endure<sup>12</sup> to remain idle, but made a sudden sally and poured in disorderly fashion<sup>13</sup> out of the camp, not in close ranks but in scattered bodies<sup>14</sup> and charged the enemy.

These first troops were defeated, and Plutarchus himself took to flight. Some of the enemy now ventured to come close to the camp and tried to tear down<sup>15</sup> the breastworks from the rampart as though their victory were already won.<sup>16</sup>

PLUTARCH.

1. king of the Macedonians  
(Macedo, -onis).

2. *Ph. duce.*

3. § 7 (2).

4. *editus.*

5. *in armis.*

6. *perficere.*

7. § 110.

8. 'that the enemy might . . .'

9. § 10 (b).

10. *reor, reri, ratus.*

11. 'declining the contest.'

12. use *indignari*.

13. 'with great disorder,' *tumultus*.

14. *disiectae manūs* or *turmae*.

15. 'these being defeated, when Plut. himself . . . some of the enemy venturing . . . tried to

tear down . . .'

16. *explorata victoria* (abl. abs.).



## 47

## Alexander in India.

*We are told*<sup>1</sup> that Alexander, while trying to capture an Indian fortress,<sup>2</sup> got himself into a situation where his life was in peril.<sup>3</sup> In his eagerness<sup>4</sup> he had been the first to<sup>5</sup> scale the wall: four officers followed him; but before more men could climb<sup>6</sup> up, the ladder which was leaning against<sup>7</sup> the wall broke, and he was cut off from the support of his friends. He jumped down inside the fortifications into the midst of the<sup>8</sup> enemy, and setting his back to the wall, defended himself for some time against their attacks; until at last he was wounded by an arrow which pierced his corslet, and fell to the ground. As he lay there,<sup>9</sup> two men, who had jumped down after him from the wall, protected<sup>10</sup> him, and soon more soldiers made their way over the defences<sup>11</sup> and managed to open one of the gates. This being done, so many of the Macedonians made their way into the fortress that they were able not only to save their King but to take the place by storm. Those of the enemy who were captured within the fortress were all put to death. One can easily see<sup>12</sup> from this incident<sup>13</sup> that Alexander sometimes acted with more gallantry than prudence.<sup>14</sup> For, if Fortune had not stood by him in this crisis, he would not only have lost his own life, but would have left<sup>15</sup> his army in a foreign land without a commander.

1. *dicitur*, § 46 or *accepimus*.2. *arx*, -*cis*.3. 'came, or fell (*venire*, *incidere*) into the greatest peril of his life.'4. 'led on by his eagerness (*cupiditas*).'

5. § 15.

6. § 95.

7. *apposita ad*.8. § 190 (*d*).

9. participle.

10. *tutari*.11. *murum superare*.

12. 'it can easily be understood.'

13. *res*.14. *audacius quam prudentius*.15. *destituere*.

## 48

## Destruction of Thebes.

Since Alexander, waging this war against the Thracians, was absent from Macedonia for a long time, and no news ever came from him, a report spread *through the whole of Greece*<sup>1</sup> that he had been killed. And so the Thebans rose in arms, besieged the Macedonian garrison which was holding the Cadmea, and sent messengers to the other Greek states, urging them to recover their *independence*.<sup>2</sup> Also Demosthenes tried to induce the Athenians to send a force *to support*<sup>3</sup> the Thebans. But Alexander, with his usual *speed of movement*,<sup>4</sup> crushed the rebellion *when it had scarce begun*.<sup>5</sup> Before the Thebans became aware that they had *put faith*<sup>6</sup> in a lying report, he reached Onchestus in Boeotia. And when he got there, being willing to give the rebels an opportunity of *changing their minds for the better*,<sup>7</sup> he advanced slowly to the Cadmea. However, the instigators of the rebellion, *having no hope of pardon*<sup>8</sup> for so serious an offence, refused to surrender to Alexander. A battle was soon fought outside the walls, and the Thebans were beaten and driven into the city: the Macedonians mingled with the fugitives entered the gates. A great massacre of the citizens followed. Of the people of Thebes six thousand were killed and thirty thousand taken prisoners.

When *the question*<sup>9</sup> as to what should be done *with Thebes*<sup>10</sup> was referred<sup>9</sup> to the council of the allies, they gave the following *mean and spiteful*<sup>11</sup> opinion, 'Thebes ought to be destroyed, *because* in the Persian war the Thebans *had joined*<sup>12</sup> the enemies of Greece, and because afterwards they had attacked the Plataeans *without provocation*.'<sup>13</sup>

1. § 233 (d).

2. *libertas*, -atis.

3. § 211 (b).

4. *celeritas itineris*.5. *vix exortus*.6. *fidem habere* (dat.).7. *sententiae mutandae in melius*.8. *veniam desperare* (abl. abs.).9. *referri ad* . . .10. 'about the Thebans' (*de*).11. *turpis, invidiosus*.

12. alleged reason, § 102, 103.

13. *ultra*, or *nulla prius iniuria lacessiti*.

## 49

## Caesar and the Pirates.

Gaius Julius Caesar, while still a young man, determined to sail to Rhodes that he might *study the art of oratory thoroughly under*<sup>1</sup> Apollonius Molo, the most famous *teacher of elocution*<sup>2</sup> at that time.

*While he was crossing*<sup>3</sup> to that place in the winter months, he was captured near the island of Pharmacusa by the pirates who *infested all the seas*<sup>4</sup> in that part of the world. Having sent the rest of his company and his slaves back to Italy to *fetch the money for his ransom*,<sup>5</sup> he stayed with the pirates, with only two attendants, for forty days. By his dignity and his *courteous behaviour*<sup>6</sup> he *won their regard to such an extent that*<sup>7</sup> he was treated by them with the greatest *respect*.<sup>8</sup> He often used to threaten, *jestingly as it appeared*,<sup>9</sup> that after he got his freedom he would *crucify*<sup>10</sup> them. When the servants returned bringing the money, he *paid*<sup>11</sup> twenty talents, and was set ashore on the coast of Asia. Without any delay he got together some ships of war, with which he instantly followed *on the tracks*<sup>12</sup> of the departing pirates, soon captured them all, and brought them back with him to Asia. When they got there, *the thing which*<sup>13</sup> the pirates thought he had threatened in jest befell them *in sober earnest*,<sup>14</sup> for he crucified them all.

SUETONIUS.

1. *Artem oratoriam ediscere apud* . . .

2. *dicendi magister*.

3. § 97 (a).

4. *maria infesta habere*.

5. 'with which he was to be ransomed' (*redimere*), § 69.

6. *humanitas, urbanitas*.

7. *mentes adeo conciliare ut* . . .

8. *honos, -oris*.

9. *per iocum*—'as he seemed.'

10. *cruci affigere*.

11. *numerare*.

12. *e vestigio*.

13. *illud quod*.

14. *usu* or *re vera*.

## 50

**Arginusae, 406 B.C.**

When the news reached Athens of Conon's defeat and his being blockaded at Mytilene by the Lacedaemonian fleet, the Athenians bent all their energies to equip as many ships as possible, and come without delay to the assistance of their countrymen.

All devoted themselves with enthusiasm to the task, and they got ready a hundred and ten ships. To man these all the citizens who were of suitable age, even the knights and nobles, readily offered themselves. When these preparations were completed, within a month from the news of Conon's danger, the fleet set out from Athens and soon reached the Arginusae Islands, between Lesbos and the mainland. Callicratidas, the Lacedaemonian commander, heard of their arrival, and leaving fifty ships to blockade Mytilene, with the rest, little inferior in number to the Athenians, prepared to give battle. Both sides fought fiercely, and the struggle continued for a considerable time, but at last a storm came on and put an end to the fighting.

There can be no doubt that the Athenians had the advantage in this battle. They lost twenty-nine of their own ships, but they captured or sunk nine Lacedaemonian ships and more than sixty of those of their allies.

## 51

## Pompey and the Pirates.

The greater part of the pirates had deposited all their property, their wives and children, and those *whose age or infirmity made*<sup>1</sup> them useless for fighting, in *strong*<sup>2</sup> fortresses among the mountains. They manned their ships and awaited Pompey's coming near Coracesium, a *promontory*<sup>3</sup> in Cilicia. When he came a naval battle was fought and they were defeated, and afterwards *hemmed in and blockaded*.<sup>4</sup> Shortly afterwards they sent an embassy *to beg*<sup>5</sup> for mercy, and surrendered *completely*<sup>6</sup> to Pompey. So all the pirates were driven from the sea in *less than*<sup>7</sup> three months, and he took possession of many cities and islands which they had occupied. He also received *by surrender*<sup>8</sup> a great number of warships, ninety of them *with*<sup>9</sup> brazen beaks, and *brought the war to a conclusion*.<sup>10</sup> As for the pirates themselves, he thought it *would be cruel to kill them, but at the same time to let them go free*<sup>11</sup> would be foolish: for *they were numerous and warlike, and*<sup>12</sup> poverty might drive them to *give further trouble*<sup>13</sup> to the government. He *made up his mind*<sup>14</sup> to convey them all inland and *settle them on farms*,<sup>15</sup> in the hope of accustoming them to a quiet life in the country, and converting them from their *original*<sup>16</sup> wildness to more civilised ways.<sup>17</sup>

1. by age or infirmity were  
. . . (*infirmitas virium*).

2. *et natura et arte egregie munitus*.

3. *promunturium*.

4. *circumvenire, obsidēre*.

5. § 149.

6. *se suaque omnia*.

7. § 227.

8. *in deditionem*.

9. *aptatus* (abl.).

10. *finem imponere* (dat.).

11. use *cum* (=whereas) . . .  
*tum* (=at the same time) for  
order, see §§ 23, 24.

12. 'so many men and so brave  
might be driven . . .'

13. *lacersere*.

14. *consilium capere*.

15. *agros colendos dare*.

16. *pristinus*.

17. *mores*.

## 52

## Caesar and the Germans.

When the Aedui and other Gallic tribes who live *near the river Saône*<sup>1</sup> begged him to come to their assistance and drive out the Germans from their country, Caesar thought that he ought not to lose such an *opportunity for extending*<sup>2</sup> the Roman power. *A few years before*,<sup>3</sup> the Suevi, a very great and war-like German tribe, had left their own country and, crossing the Rhine, had seized the lands of the Gauls; and they now seemed *likely to possess themselves*<sup>4</sup> of the whole of Gaul.

Their leader was Ariovistus, a man *of high rank*<sup>5</sup> among the Germans and great *influence with his tribesmen*.<sup>6</sup> As soon as he heard of Caesar's approach, he sent an embassy, requesting that *Gaul should be divided*, and<sup>7</sup> that the Romans, keeping one half for themselves, should allow the Germans to seize the other. But since Caesar *could not* possibly be *persuaded*<sup>8</sup> to accept this *proposal*,<sup>9</sup> unworthy as it was of the dignity of the Roman people, the ambassadors returned disappointed to Ariovistus.

The soldiers of the legions who had *heard by report*<sup>10</sup> that the Germans were unlimited in number and of extraordinary *physical*<sup>11</sup> strength, were *all but*<sup>12</sup> ready to refuse the contest. Caesar having addressed them was scarcely able to *raise their spirits*.<sup>13</sup> However, when at the end of his speech, he said, that, *if* all the rest *declined*<sup>14</sup> to fight, *he*, with the Tenth Legion alone, *would*<sup>14</sup> risk everything and go to meet the enemy, the legionaries were stricken with shame, and declared that they would do all that he wished. And so they joined battle and *bore themselves*<sup>15</sup> so well that the Germans were defeated with great slaughter and driven entirely out of Gaul.

1. *ad flumen Ararim.*2. *ocasio* with gen. gerund. of *augēre*.

3. § 239.

4. fut. partic. *potiri* (abl.).

5. § 220. n.

6. *auctoritas apud suos.*

7. 'Gaul being divided, the Romans should keep . . . and allow . . .'

8. § 175.

9. *res* or *condiciones*.10. *famā accipere.*11. *corporis.*12. *modo non . . .*13. *animos confirmare.*

14. § 157 n. (3).

15. *se gerere.*

## 53

## Croesus and Cyrus—I.

The *overthrow* of the famous *Croesus*<sup>1</sup> by Cyrus, King of Persia, is *an instance*<sup>2</sup> (which shows) how much the jealousy of the gods is to be feared by *men*<sup>3</sup> who have enjoyed too much prosperity and have given way to a proud and *arrogant*<sup>4</sup> spirit. *After the capture of Sardis*,<sup>5</sup> it is said that Cyrus erected a great funeral pyre, and placed Croesus bound with chains upon it. While Croesus sat upon the pyre, waiting for the death *that was so close at hand*,<sup>6</sup> there came into his mind the *saying of Solon*,<sup>7</sup> that no one ought to be called happy *while he is still alive*.<sup>8</sup>

When Solon had given laws to the Athenians, *for fear lest*<sup>9</sup> he *might be persuaded*<sup>10</sup> to change the laws that he had given, he left home at once and, after visiting many countries, he is said to have come at last to Sardis. When he got there, he was kindly received by Croesus. After he had seen the King's treasures and all the *greatness*<sup>11</sup> of the kingdom, *Croesus asked him*<sup>12</sup> whom he considered to be the happiest of mankind. Solon in reply mentioned *some obscure*<sup>13</sup> Greeks who were dead. The king, in surprise and *ill-concealed*<sup>14</sup> vexation, exclaimed, 'Athenian stranger, do you *think so little*<sup>15</sup> of my regal wealth that you *put*<sup>16</sup> private persons *before me*?'

1. *Croesus devictus*, § 10 (c).
2. *exemplo* or *testimonio*, § 211 (a).
3. *ei*.
4. *adrogantior*.
5. § 10 (c).
6. *iam impendens*.
7. *Solonis illud*.
8. *dum*, § 99, or *nisi mortuus*.

9. *ne*.
10. § 175.
11. *amplitudo*, *-inis*.
12. 'he was asked by Croesus.'
13. § 260.
14. *aegre dissimulatus*.
15. *adeo contemnere*.
16. *anteponere* (acc. and dat.).



## 54

## Croesus and Cyrus—II.

*Dicique beatus**ante obitum nemo supremaque funera debet.*—OVID.

So Solon explained to Croesus *the uncertainty*<sup>1</sup> of human life<sup>2</sup> and how strong was the jealousy of the gods against the pride of men. Croesus then, remembering the words of the Athenian, *groaned*,<sup>3</sup> and thrice called *aloud*<sup>4</sup> upon the name of Solon. Cyrus hearing this, bade his *interpreter*<sup>5</sup> ask him on whom he was calling. For a while Croesus *would*<sup>6</sup> not speak, but at last he said, 'I called upon *one*<sup>7</sup> whom I would that all tyrants might *meet*,<sup>8</sup> and *converse*<sup>8</sup> (with him).' When Cyrus urged him to say more, he named Solon the Athenian, and repeated the wise man's words. Now Cyrus, when he heard the answer of his prisoner, feared the anger of the gods, *since he too*<sup>9</sup> was a mortal man; and, *although the pyre was already alight*,<sup>10</sup> he ordered the fire to be put out and Croesus set free. But the *flames were already blazing so fiercely*<sup>11</sup> that the men could not succeed in quenching it. When he saw this, *having no hope*<sup>12</sup> of human help, Croesus prayed to Apollo to come to his assistance.<sup>13</sup> So the god darkened of a sudden the clear sky with clouds, and *sent such a violent rain* upon the earth that the fire was at once put out, and Croesus was delivered from the peril of death.

1. 'how uncertain . . .' § 10 (g).

2. *vitae mortalis condicio*.3. *gemitum edere*.

4. 'with a loud voice.'

5. *interpretes, -etis*.

6. § 53, n. (2).

7. use *is*.8. *in colloquium venire* (dat.).9. *quod et ipse*.10. *rogus iam ardens*, § 218.

11. 'so great was the violence of the flames.'

12. 'hope being taken away,' *adimere*.

13. § 211 (b).

## 55

## Croesus and Cyrus—III.

Then, when the flames were put out and Croesus was brought down from the pyre, Cyrus asked him who had persuaded him to invade his country and *become* his enemy, *when he might have been* <sup>1</sup> his friend. 'I did it,' said Croesus, '*because I was urged on by Apollo,*' <sup>2</sup> the god of the Greeks; for no man is such a fool as to choose of his own accord war in which the fathers *bury* <sup>3</sup> their children, rather than peace in which the children bury their fathers.' While they were talking thus *with one another,* <sup>4</sup> the whole city was given up to *be plundered and burnt* <sup>5</sup> by the soldiers. Since from the high place where they stood *they could look down* <sup>6</sup> into the city, Croesus asked Cyrus what the Persians were doing down there. '*Why, of course,*' <sup>7</sup> said Cyrus, 'they are burning your city, and plundering the goods of your subjects.' 'No, no,' <sup>8</sup> said the other, 'all that these people are plundering and destroying is now your property: I and my subjects *have nothing left to call* <sup>9</sup> *our own.*' <sup>10</sup> *Saying* <sup>11</sup> this he persuaded Cyrus to *set* <sup>12</sup> guards at all the gates, *take* <sup>13</sup> the plunder away from the spoilers, *and deposit* <sup>12</sup> it in the King's treasury. *In gratitude* <sup>13</sup> to Croesus for *this wise advice,* <sup>14</sup> Cyrus told him to ask any boon which he wished to *obtain.* <sup>15</sup>

1. 'prefer to be his enemy rather than his friend.'

2. § 218.

3. *sepelire solent.*

4. § 264.

5. *ad praedam atque incendium.*

6. *despectus est* = there is a view down.

7. *nempe.*

8. *minime vero.*

9. *nihil restat quod . . .*, § 70 (b).

§ 71.

10. *proprius.*

11. § 13.

12. § 5.

13. 'giving thanks for . . .' (gen.).

14. § 270.

15. *impetrare.*

## 56

## Croesus and the Oracle.

Croesus then begged that *he might be allowed*<sup>1</sup> to send his chains to Apollo, and ask him whether it were *the custom of the gods*<sup>2</sup> to *cheat*<sup>3</sup> those who had done them good. When the messengers of Croesus asked this question, the priestess *with godlike sternness*<sup>4</sup> gave the following answer: 'Not even the gods,' she said, 'can escape their destined lot, and Croesus, *fifth wearer of the crown*<sup>5</sup> from the infamous Gyges who murdered his master *at the suggestion of*<sup>6</sup> a woman, has been punished for the crime. Nay! the god *left nothing untried*<sup>7</sup> to avert this downfall from Croesus, but he could not resist the fates. *As for his reproach*<sup>8</sup> against Apollo, that he *was cheated*<sup>9</sup> by the answer of the oracle, he ought *to take the blame for that to himself*.<sup>10</sup> For when *the answer was given*,<sup>11</sup> that Croesus would overthrow a great empire *if he made war*<sup>12</sup> upon the Persians, he ought at once to have asked whether it was his own empire or *that of the Persians*.'<sup>13</sup>

When the messengers brought back this reply, Croesus recognised that he himself had made a mistake, and that the god was blameless.

- |                                      |                              |
|--------------------------------------|------------------------------|
| 1. 'it might be allowed to him.'     | 8. 'as for the fact that he  |
| 2. <i>moris Deorum</i> § 185.        | reproached . . .' § 124 (b). |
| 3. <i>eludere</i> .                  | 9. <i>decipere</i> .         |
| 4. <i>quaedam divina severitas</i> . | 10. § 211 (c).               |
| 5. 'having obtained the royal        | 11. § 45.                    |
| power fifth from . . .'              | 12. § 157, n. (3).           |
| 6. § 10 (f).                         | 13. § 244.                   |
| 7. <i>omnia tentare</i> .            |                              |

## 57

## Clearchus—I.

In this situation of affairs Clearchus assembled his men and *delivered* the following *address*.<sup>1</sup> ‘Soldiers, you must not be surprised that I am *distressed at your attitude*.<sup>2</sup> Cyrus showed himself a very good friend to me: when I was banished from my country, *he*<sup>3</sup> received me with the greatest respect and gave me a large sum of money. I took it *and*,<sup>4</sup> *instead of*<sup>5</sup> *laying it by*<sup>6</sup> for my own personal use, or *squandering*<sup>7</sup> it in dissipation, *I reserved it*<sup>8</sup> all for paying you. So with you I first made war upon the Thracians, and assisted the Greek cities which they were trying to rob of their territory, and with your help I drove them out of the Chersonese. Then, when Cyrus sent for me, I set out with you *that, whatever he wanted*,<sup>9</sup> I might repay him *for all his kindness to me*.<sup>10</sup> However, if you refuse to *follow the lead*<sup>11</sup> of Cyrus any longer, I am obliged either to *throw you over and*<sup>12</sup> keep my friendship with him, or else to *disappoint his trust*<sup>13</sup> in me *and go away with you*. *Whether I shall be*<sup>14</sup> doing right or not, I cannot tell. But at any rate this *is my declaration*.<sup>15</sup> *I will*<sup>16</sup> stand by you and, whatever may befall, *I will share your fortunes*.

1. *in hunc modum alloqui or contionem habere.*

2. *moleste ferre* (for *attitude* say ‘what you are doing’).

3. ‘seeing that he . . . when I was banished . . .’ § 73.

4. ‘which when I . . .’ § 5 (e).

5. *non . . . sed.*

6. *recondere.*

7. *consumere.*

8. *in stipendium vestrum destinare.*

9. § 104.

10. *pro eo ac bene meritus est deme.*

11. *imperio parere Cyri or Cyrum ducem sequi.*

12. *ablative absolute.*

13. *fidem decipere, abl. abs.*

14. § 110.

15. *affirmaverim or dicere ausim.*

16. ‘that I will . . .’

## 58

## Clearchus—II.

'No one shall ever dare to say of me *that I led* the Greeks into the middle of Asia *and then*<sup>1</sup> deserted them, and chose rather the friendship of the Persians. Nay, since you will not consent to go on *under my command*,<sup>2</sup> I will go with you and am ready to *face all dangers*<sup>3</sup> in common with you. For I look upon you as taking the place<sup>4</sup> of my country, my friends and allies; and *I think that*,<sup>5</sup> wherever I go, I am strong if united with you, whereas without you I have no power either to help my friends or to keep off my enemies. So you may be sure<sup>6</sup> that *wherever you go*<sup>7</sup> I shall go with you.' When Clearchus said this, and the soldiers understood that he was refusing to march against the King of Persia, they joyfully applauded. Also many of the men who were *serving under*<sup>8</sup> Xenias and Pasion, *more than*<sup>9</sup> two thousand in number, removed all their arms and baggage into the camp of Clearchus and joined his army.

- |                                   |                     |
|-----------------------------------|---------------------|
| 1. 'when I had led . . .'         | 5. <i>videor</i> .  |
| 2. § 10 ( <i>f</i> ).             | 6. <i>scitote</i> . |
| 3. <i>periclitari</i> .           | 7. § 100.           |
| 4. 'since I look upon you . . .,' | 8. § 7, n. (2).     |
| § 233 ( <i>c</i> ).               | 9. § 227.           |

## 59

## Mardonius.

After the battle near the island of Salamis, when the Persians were defeated and put to flight, Mardonius *became anxious*<sup>1</sup> about his own safety. Xerxes, after *this crushing disaster*<sup>2</sup> to his forces, was not likely to forget by whose counsel he had entered on this mad enterprise, and might *vent his wrath upon him*.<sup>3</sup> Accordingly, he *went to*<sup>4</sup> the king and *bade*<sup>4</sup> him not despair. 'It is *on*<sup>5</sup> men,' he said, 'not on ships that our hope *depends*.<sup>5</sup> If it is your will, let us march forthwith upon the Peloponnesus. *However*,<sup>6</sup> if you, Sire, prefer to return home at once, *depart, I beg you*,<sup>7</sup> and take the greater part of the army with you. But *do not allow*<sup>8</sup> the Persians to become the scorn of the Greeks. They are not cowards like this mixed mob of Phoenicians, Egyptians, *and*<sup>9</sup> Cilicians. Leave them with me in Greece and *such other troops as*<sup>10</sup> I select from your army, *to the number of* 300,000.<sup>11</sup> If you do this I pledge myself to *bring* the whole of Greece *under your sway*<sup>12</sup> in a short time.'

1. 'fearing about his own safety, lest Xerxes . . . not forgetting . . . should be angry . . .'

2. § 270.

3. 'be angry with him especially.'

4. 'urged him' (main verb of sentence), § 5.

5. *poni in* (abl.).

6. *quodsi*.

7. § 51 (b).

8. § 51 (b), n. (2).

9. § 16 (1).

10. 'with certain others whom I may have selected . . .'

11. § 280, *ad*.

12. *dicionis tuae facere*.

## 60

**The Punishment of the Generals.**

After the battle with the Lacedaemonians at Arginusae, there was a long consultation among the Athenian generals, of whom nine were present, whether they should first send a detachment to provide for the safety of those who were in the disabled Athenian ships, or whether they should all go at once to capture the Lacedaemonian fleet off Mytilene. The generals, tempted by their desire for glory, were all inclined to disregard the lives of their countrymen and go to attack the Lacedaemonians. Diomedon was the one exception, and they so far *deferred*<sup>1</sup> to his opinion that instructions were given to two officers, Theramenes and Thrasybulus, to undertake the task of saving their men with forty ships. These men, however, alleging that they were prevented by bad weather, and by the indifference of the generals—no one having taken the trouble to provide the forty ships,—made no attempt to save their countrymen, and returned to Athens leaving their task undone. This shortly afterwards proved the destruction of the generals. The Athenians were highly elated at first by the news of the victory: but soon, when they came to understand what a great loss of life this victory had cost, their indignation against the generals was so fierce that they were brought to trial for sacrificing the lives of their men, and condemned to death.

1. to defer, *obtemperare*.



## 61

## Xenophon's Speech—1.

Comrades, when I see in *what a dangerous situation*<sup>1</sup> we are, I cannot sleep, nor, I suppose, can you. For who *can doubt*<sup>2</sup> that the enemy have declared war upon us, *only when*<sup>3</sup> they knew that they were *completely*<sup>4</sup> prepared for war. While there is not one of us who has made any preparations at all *for a brave resistance*.<sup>5</sup> Now<sup>6</sup> if we make up our minds to *submit*<sup>7</sup> and put ourselves in the King's power, *what treatment are we to expect?*<sup>8</sup> *When he*<sup>9</sup> cut off the head and hands of his *own mother's son*<sup>10</sup> and impaled his dead body, what *cruelty* will he not *display towards*<sup>11</sup> us, who are foreigners and enemies, and have invaded his country with the intention of driving him from his throne and even killing him if we can? *Surely you see*<sup>12</sup> that he will torture us in every possible way, in order that *the severity of* our punishment *may frighten*<sup>13</sup> other men and no one hereafter may dare to attack him? *To escape this fate*,<sup>14</sup> I think we must strive with might and main *to avoid falling*<sup>15</sup> into the King's hands.

1. *quantum discrimen.*
2. 'who would doubt?'
- § 53 (c).
3. *tum demum . . . cum . . .*
4. *omnibus rebus.*
5. 'for resisting bravely,' § 141.
6. *at enim.*
7. *manūs dare.*
8. 'what are we to expect
- (§ 51 (d)) that we will suffer?'

9. 'seeing that he . . .,' § 73.
10. *frater ex eadem matre natus.*
11. to display cruelty towards  
= *saevire in* . . .
12. *nonne.*
13. 'by the severity . . . he  
may frighten . . .'
14. 'and lest *this* (use relative)  
should happen.'
15. 'that we may not fall . . .'

## 62

## Xenophon's Speech—II.

For my own part, while the truce lasted,<sup>1</sup> when I made comparison between our situation<sup>2</sup> and that of<sup>3</sup> the Persians, I never ceased to lament the poverty of our resources<sup>4</sup> and envy the greatness of theirs. For I saw what an extent of country they commanded, with what rich supplies<sup>5</sup> of money, clothing, servants, and animals they were furnished. When, on the other hand, I saw that our men were unprovided with<sup>6</sup> any of these good things, that they could get nothing unless they bought it,<sup>7</sup> and had no longer any means of buying anything, for their money was<sup>8</sup> almost gone, I was full of distress. At that time, you see,<sup>9</sup> the truce and the oath we had taken prevented us from seizing<sup>10</sup> anything by force; and the result was that<sup>11</sup> I sometimes thought we had more reason to dread<sup>12</sup> peace than war. Now the Persians have themselves put an end to the truce: and, I think, with the end of that comes<sup>13</sup> the end of their pride, and the end of our trouble. For now all their good things are laid open to competition,<sup>14</sup> as it were: they are the prize held out to those who prove the better men<sup>15</sup> in the fight; and with the help of the gods I doubt not that we can beat the Persians again, as we have often done before.

- |                                    |  |
|------------------------------------|--|
| 1. <i>manēre.</i>                  | 10. <i>obstare quominus . . . or</i>                 |
| 2. § 11, <i>conferre cum . . .</i> | <i>prohibere</i> with <i>infin.</i>                  |
| 3. § 244.                          | 11. § 10 (b)., § 64.                                 |
| 4. <i>inopia, -ae.</i>             | 12. 'ought to dread.'                                |
| 5. <i>quantae opes.</i>            | 13. 'at the same time there is . . .'                |
| 6. 'without share in all these     | 14. <i>in medio iacēre.</i>                          |
| . . ., 'expers, § 201.             | 15. to prove the better man in a                     |
| 7. <i>nisi emptum.</i>             | fight = <i>superior e pugna discedere.</i>           |
| 8. 'their money being . . .'       | For <i>tense</i> , see § 39; for <i>mood</i> , § 103 |
| (abl. abs.).                       | (last example).                                      |
| 9. <i>scilicet.</i>                |  |

## 63

## Bayard.

He bethought him of another method, and *set his mind*<sup>1</sup> to win over some gentlemen of the town, by whose means he *might*<sup>2</sup> take the place; *for*, one night, *they might betray*<sup>3</sup> a gate to him by which his men could enter. So he sent several spies to the town, *who were commissioned to speak*<sup>4</sup> with certain gentlemen. But the Duke and the good chevalier Bayard had such close watch kept that not one came in *who was not*<sup>5</sup> seized, and six or seven of them were *hanged*; <sup>6</sup> nevertheless, the *Duke was suspicious of some gentlemen*<sup>7</sup> in this town, and he had them made prisoners, *perhaps without reason*.<sup>8</sup> Among these was the Count Borso, who had *lodged*<sup>9</sup> in his house the good Chevalier. The latter was annoyed at his host's *detention*,<sup>10</sup> but, inasmuch as matters were exceedingly doubtful, he was not willing to interfere except *in season*.<sup>11</sup>

MACCHIAVELLI.

1. *consilium capere*, with gen. of gerund.

2. § 53, n. (2).

3. make this an adverbial clause: 'a gate being seized by treachery and his soldiers introduced.'

4. § 69.

5. § 72.

6. *e cruce suspendere*, -di, -sum, or *supplicio afficere*.

7. *in suspicionem venire alicui* = to be suspected by some one.

8. 'whether rightly or wrongly may be doubted.'

9. *hospitio accipere*.

10. *custodia retinere*, -ui, *retentus*, § 10 (c).

11. *necessario tempore*.

## 64

## Bayard.

*Dinner over*,<sup>1</sup> the good old Lord of Bayard commenced in these words to speak to all the company: 'My lords and kinsmen, *the reason*<sup>2</sup> why I have bidden you all hither it is now time to declare; for *all here*<sup>3</sup> are my kinsfolk and my friends, and *must*<sup>4</sup> perceive that I am so oppressed by the feebleness of old age that it were *well nigh impossible for me*<sup>5</sup> to live for two years longer. God has given me four sons; of each one have I enquired *what he would wish to be*.<sup>6</sup> And amongst them my son Pierre has told me that he will follow the career of arms; *the which*<sup>7</sup> has given me *strange*<sup>8</sup> pleasure, for he much resembles my grandfather, your kinsman. And if *in service*<sup>9</sup> he also resembles him, it *were impossible that he should not be*,<sup>10</sup> if he lives, a great and goodly man, at the which I trust that all here, my kinsfolk and friends, will feel contentment.

'It is needful for me, *as a beginning*,<sup>11</sup> to place him in the household of some prince, that he may learn to behave himself with courtesy; and where, when more *advanced in years*,<sup>12</sup> he may learn the use of arms. I, therefore, do entreat each one of you to *give me counsel*<sup>13</sup> on his behalf with whom I may best place him.'

1. 'the tables being removed': *remotis mensis*.

2. emphasis falls upon this word; begin '*Cur ego vos . . .*'

3. All of you who are present . . .' § 200.

4. 'without doubt.'

5. 'I can scarcely by any means . . .'

6. 'what position (*status*) in the state he wished to gain.'

7. 'by whose opinion, I am strangely delighted.'

8. § 260.

9. *merita*, § 221.

10. *fieri non potest*, § 66.

11. say 'as a beginner,' *tiro*, *-onis* (= a young untried soldier).

12. *adultus*.

13. 'to give advice to me doubting with whom I may . . .'

## 65

## Xenophon.

When they *were*<sup>1</sup> all in this *difficult situation*,<sup>2</sup> Xenophon was so *disturbed by anxious thoughts*<sup>3</sup> that at first he could not sleep at all. Afterwards, when he did *fall asleep*<sup>4</sup> for a short time, he dreamed that he saw his father's house struck by lightning and blazing with bright light. *He woke up in a fright at the dream*,<sup>5</sup> and at first *could not make up his mind*<sup>6</sup> whether it ought to be regarded as a good omen or a bad one: *a question which*<sup>7</sup> can, it seems, best be decided by the *sequel of events*.<sup>8</sup> For as soon as he was thoroughly awake, he began at once to reflect, 'Why am I wasting the night here in sleep and inactivity? *Most likely*<sup>9</sup> the enemy will attack us in the dawn; and *if we are captured*<sup>10</sup> by the King, what *is to*<sup>11</sup> save us *from being*<sup>12</sup> insulted and tortured in every way and put to death? And there is *no one who seems*<sup>13</sup> to be making any preparations or taking any trouble to avoid this fate; but here we lie in careless inactivity, *just as if*<sup>14</sup> we could afford to *take*<sup>15</sup> our ease with a quiet mind. What, then? Am I to *wait until*<sup>16</sup> some one of more distinguished race, or senior to me in age, *takes the first steps*?<sup>17</sup> No, if by remaining inactive to-day, I *betray*<sup>18</sup> myself to the enemy, I shall never *have the chance of becoming*<sup>19</sup> an older or a greater man than I am now.'

- |  |   |
|--|---|
| 1. <i>versari</i> .                                    | 10. § 116 (c) (2).                                |
| 2. <i>rerum difficultas</i> .                          | 11. 'can.'  |
| 3. 'anxious with cares.'                               | 12. § 59.   |
| 4. <i>dormitare</i> .                                  | 13. § 70 (b).                                     |
| 5. 'at which dream when<br>he . . .,' § 26, 27.        | 14. <i>quasi vero</i> (with pres. subj.).         |
| 6. 'doubted.'  | 15. 'enjoy.'                                      |
| 7. <i>quod</i> .                                       | 16. § 98.   |
| 8. 'the things which actually<br>happened afterwards.' | 17. 'makes a beginning of acting.'                |
| 9. <i>haud scio an</i> , § 111.                        | 18. § 116 (c) (2).                                |
|  | 19. 'be able to reach greater age<br>or dignity.' |

## 66

## Paoli—I.

(Corsicans = *Corsi*.)

Paoli's father had fled from the island of Corsica with a number of other *patriots*,<sup>1</sup> when it came under the rule of Genoa. He went to Naples, and there brought up his youngest son to a military career.

The Corsicans, who *had for a long time*<sup>2</sup> been struggling to recover their freedom, heard that the young Paoli was a youth of great merit and a *good soldier*:<sup>3</sup> they began to urge him to return to his native land and *take over*<sup>4</sup> the supreme command, which was vacant since *the death of Gaffori*.<sup>5</sup> He did not hesitate long: his father, who was *too far advanced in years to take up arms*<sup>6</sup> himself, pressed him to go. When the youth was embarking to sail to Corsica, the old man *fell upon his neck*<sup>7</sup> and, *with most earnest prayers*<sup>8</sup> that God would keep his son safe, addressed him thus: 'My son,' he said, 'I *am inclined to think*<sup>9</sup> that I shall never see you more; but in spirit and in my wishes I shall always *accompany*<sup>10</sup> you. *Your design*<sup>11</sup> is a great one and worthy of all praise, and I doubt not that God will *give*<sup>12</sup> you strength to carry it out successfully. *All the life that is left*<sup>13</sup> to me, I shall use in prayers that Fortune may favour you and your cause.'

1. *patriae olim defensores*.

2. § 37 (4).

3. *rei militaris haud imperitus*.4. *excipere* (=to take in succession).

5. § 10 (c).

6. special vocab. 'too,' 'take.'

7. 'embracing (*amplexus*) his neck.'8. *omnibus votis precatus*.

9. § 111.

10. *prosequi*, *-secutus*.11. 'you have entered upon (*inire*) a design . . .'12. *administrare*.13. 'whatever of life is left . . .'  
(*restat* or *reliquum est*).

## 67

## Paoli—II.

(French = *Galli*. Genoese = *Genuenses*.)

When Paoli reached Corsica he found everything in confusion, without any regular discipline or any definite authority. Soon, however, he restored the assembly and the laws, and was himself chosen as chief magistrate. He *governed the state*<sup>1</sup> so well by repressing the disorderly, and training up the younger men *to better ways*,<sup>2</sup> that he would in a short time have *made*<sup>3</sup> the community free, prosperous, and happy. But the French *with their usual unscrupulous and greedy policy*,<sup>4</sup> in order to avoid paying money to the Genoese, *to whom* they had long been *in debt*,<sup>5</sup> adopted a disgraceful course of action. They made a bargain with the people of Genoa to station six *battalions*<sup>6</sup> as a garrison in Corsica and reduce the inhabitants to submission to the Genoese, *if they were freed*<sup>7</sup> from their debt. These soldiers, although they occupied the island *without doing any harm*<sup>8</sup> to the inhabitants, put an end to the freedom of the state, which was dearer to Paoli and the citizens than life itself. Four years afterwards the French paid a considerable sum of money to the Genoese as the price of Corsica, and made it *part of their own dominions*.<sup>9</sup>

SOUTHEY, *Life of Nelson*.

1. *republicam administrare.*
2. *in meliora.*
3. *reddere, reddidi, redditum.*
4. *quā erant importunitate et avaritia.*
5. *quorum in aere alieno.*

6. *cohors, -tis.*
7. *having been freed'*  
(*absolvere, -solvi, -solutum*).
8. *special vocab. 'without.'*
9. *suae ditionis.*



## 68

## Pelopidas—I.

Among those who had been banished from Thebes and were then living in exile at Athens was a young man *of good birth*<sup>1</sup> called Pelopidas: *owing to*<sup>2</sup> his courageous and spirited character he *had already great influence among*<sup>3</sup> his friends. This man was a most *intimate friend of*<sup>4</sup> Epaminondas, the great Theban general. *Their friendship is said to have begun*<sup>5</sup> in the following way. Once, when Pelopidas was wounded in battle and had fallen fainting to the ground, Epaminondas *fought over him*<sup>6</sup> and saved his life at the peril of his own. *Pelopidas then tried*<sup>7</sup> to induce Epaminondas to share his wealth, *and, since he could not succeed, determined to live himself for the future in the same*<sup>8</sup> *frugal style*<sup>9</sup> as his friend. *Well,*<sup>10</sup> Pelopidas, having entered upon the design of *recovering the freedom*<sup>11</sup> of his country, sent messengers to his friends at Thebes, to *give them secret information of his plans*.<sup>12</sup> There was at the time a Lacedaemonian garrison in the town, of fifteen hundred men, *with two Polemarchs in command*,<sup>13</sup> Archias and Philippus. It was arranged that the Polemarchs should be invited to supper *at the house of*<sup>14</sup> a friend of Pelopidas, and when they *had drunk deeply*,<sup>15</sup> the conspirators should be brought in *disguised as women*<sup>16</sup> and kill them.

1. § 220 n.

2. ablative.

3. *valere apud* . . .4. *familiarissime vivere cum* . . .5. 'of which friendship the beginning is said to have arisen' (*exoriri*).6. *propugnare*.

7. 'having tried . . . since he could not . . .'

8. § 266.

9. *frugalitas victūs*.10. *ille vero* . . .

11. § 142.

12. 'to communicate the matter (*res*) secretly.'13. *quibus praeerant* . . .14. § 280, *apud*.15. *iam vino ebriosi*.16. *foemineo habitu*.

## 69

## Pelopidas—II.

On the day before the date<sup>1</sup> on which the supper was to take place,<sup>2</sup> Pelopidas with six comrades left Athens for Thebes. They entered the town *one by one*,<sup>3</sup> *clad like countryfolk*<sup>4</sup> that they might not be recognised, and reaching in safety a house *which had been agreed upon*,<sup>5</sup> entered it and waited there for the hour of action.<sup>6</sup> While the Polemarchs were supping, a messenger arrived from Athens with a letter for Archias, revealing the whole plot.<sup>7</sup> Although<sup>8</sup> the messenger insisted that the communication was of the most serious importance,<sup>9</sup> the Polemarch pushed the letter under the cushion of his couch,<sup>10</sup> crying, '*Serious matters to-morrow!*'<sup>11</sup> Thus the last chance of safety was lost. Not long after, the conspirators, *disguised to look like*<sup>12</sup> women, were brought into the room. They drew near to the guests, who still suspected nothing,<sup>13</sup> and stabbed the two Polemarchs with swords which they had concealed beneath their clothing. Then running out of the house with their bloodstained swords, *exulting in their success*,<sup>14</sup> they were soon surrounded by a crowd of citizens and *roused them* by their words *to such excitement*,<sup>15</sup> that in a short space all who were thought to side with<sup>16</sup> the Lacedaemonians were put to death.

Thus the Thebans asserted<sup>17</sup> the freedom of their country.

1. *pridie eius diei.*
2. *habēri* (gerundive).
3. § 284 (b).
4. *rustica veste.*
5. *certus.*
6. *dicta hora,*
7. § 11.
8. § 77.
9. *momentum.*

10. *pulvinus, -i.*
11. '*seria in crastinum.*'
12. *specie et simulatione.*
13. *nihildum.*
14. § 183.
15. *animos adeo incendere.*
16. *favēre.*
17. *vindicare patriam in libertatem.*

## 70

**Men left to drown after Arginusae.**

After the battle of Arginusae the Athenians were greatly distressed on account of the loss of their relatives who had been left to perish in the *disabled*<sup>1</sup> ships without assistance; and the generals were accused of having done nothing to save the lives of their fellow-citizens. Just at that time the Apaturia was celebrated, a day on which, according to Athenian custom, they used to commemorate their dead kinsfolk by wearing *mourning*<sup>2</sup> garments: this increased the universal distress. So by the urgent persuasion of Theramenes who, in order to clear himself, wished to turn all the blame upon others, the generals were summoned to trial before the people. *To make things worse*<sup>3</sup> a sailor made his appearance who said he had been a member of the crew of one of the ships which had been sunk. He told them how he had been tossed for a long time on the waves, had seen many of his friends perish, and had at last been thrown ashore clinging to a fragment of wood; bitterly complaining besides of the inhumanity of the generals who had left him and his friends thus without help. He so inflamed the wrath of the people, that it was determined to try the generals, not *individually*,<sup>4</sup> as the Athenian law required, but all together at the same time, as to whether they were guilty of the death of their fellow-citizens or not.

1. 'disabled,' *quassatus*.

2. 'mourning' (adj.), *funebri*s.

3. 'an additional point was . . .'

4. 'individually,' *singuli*.

## 71

## Amasis and Polycrates.

Amasis, King of Egypt, sends greetings to Polycrates,  
Lord of Samos.<sup>1</sup>

*We cannot help*<sup>2</sup> being glad when we hear that one who is a guest and a friend is well and *prosperous*.<sup>3</sup> Yet *this* extreme good fortune *of yours*<sup>4</sup> does not wholly please me: for I know that the gods look on mankind with a jealous eye. For this reason *I would rather*<sup>5</sup> *that my friends*, and I myself also, *should be*<sup>6</sup> sometimes fortunate, sometimes unfortunate in their lives, and *have their share of both kinds of luck*.<sup>7</sup> I never yet knew anyone *who enjoyed*<sup>8</sup> unbroken success in all his affairs, *without falling*<sup>9</sup> in the end into disaster and *utter*<sup>10</sup> destruction. I beg you, then, to take my advice and do your best to appease the jealousy of Heaven in the following way.

*Bethink you*<sup>11</sup> what of all your possessions is the thing that you would regret most *if it were lost*,<sup>12</sup> and throw it away of your own accord, *so that*<sup>13</sup> the eyes of men may never again behold it.

If, when you have done this, your *superhuman*<sup>14</sup> success *still*<sup>15</sup> does not change, then you must adopt other means of the same kind, *in the hope*<sup>16</sup> of escaping the anger of the gods by a *voluntary sacrifice*.<sup>17</sup> Farewell.

1. a common formula for beginning letters is 'Marcus Gaio salutem dat or dicit' (written, *s.d.*).

2. § 66.

3. *prosperis rebus uti*.

4. § 246 (2).

5. § 53 (a).

6. acc. and infin.

7. *utriusque fortunae particeps*.

8. 'having enjoyed' (*utor*).

9. special vocab., 'without.'

10. *pessimus*.

11. *secum reputare*.

12. 'being lost' (perf. part.).

13. *ita . . . ut . . .*

14. *plus quam humanus*.

15. *nihilo magis*.

16. § 58.

17. *propria iactura*.

## 72

## Mithradates.

At that time Mithradates, *surnamed*<sup>1</sup> Eupator, who was descended, as they say, from the famous Darius, King of Persia, occupied the throne of Pontus.

When his father, who was not yet an old man, had been killed by an assassin, he was made King, being then a boy not more than eleven years old.

But from the beginning *this*<sup>2</sup> honour brought Mithradates *nothing but*<sup>3</sup> trouble and danger. For those who, *by his father's will*,<sup>4</sup> ought to have assisted the *boyish*<sup>5</sup> King in *carrying on*<sup>6</sup> the work of government, began to plot against his life: and it is said that his own mother was among these.

For this reason, to avoid the danger of assassination, he voluntarily became an exile from his home and his throne. Then for seven whole years, changing his abode from day to day, with no fixed home, like a fugitive in his own realm, he spent his life *as a hunter*.<sup>7</sup>

Thus he became accustomed to toil and hardship, and *developed* the greatest *bodily*<sup>8</sup> strength, till at length, *when he grew to manhood*,<sup>9</sup> he surpassed everyone in endurance and vigour. And so, as people generally *make up many fine stories*<sup>10</sup> about famous men, a wonderful legend *has grown up*<sup>11</sup> about him. They say that Mithradates could *outrun*<sup>12</sup> a deer: that by changing his horses he could ride one hundred and twenty miles in one day: that in hunting he shot his arrows from a horse at full gallop, and never *missed his mark*.<sup>13</sup>

1. *cognomen*.

2. § 5 (e).

3. § 120 (a).

4. § 281. *ex*.5. *tiro*, *-onis*.6. § 141, *administrare rem-publicam*.7. *per venationem*.8. *adulesco ad . . . 'bodily'*  
see § 189.9. *vir factus*.10. *multa et gloriosa effingere*.

11. 'has arisen.'

12. *cursu praevertere*.13. *frustra*.

## 73

## Aegospotami—I.

When Lysander with the Lacedaemonian fleet had captured Lampsacus, which was in alliance with Athens, the Athenians with a fleet of one hundred and eighty ships came to Sestos. From there they sailed to Aegospotami and *put in to*<sup>1</sup> the shore *straight opposite*<sup>2</sup> Lampsacus, intending to give battle to the Lacedaemonians if an opportunity was *afforded*<sup>3</sup> them. Early in the morning Lysander saw that the enemy's ships were near at hand, for the Hellespont at that point is not more than fifteen *furlongs*<sup>4</sup> wide, and ordered his ships to weigh anchor at once and prepare for battle: he did not, however, go out from the harbour. The Athenians *on their side*<sup>5</sup> put out to sea at once, and drawing up their ships in line *off*<sup>6</sup> the harbour *offered battle*; <sup>7</sup> but when the Lacedaemonians would not advance to fight them, and a great part of the day was gone, they retired to Aegospotami.<sup>7</sup> When *they*<sup>8</sup> had gone Lysander at once ordered the *fastest*<sup>9</sup> ships he had to follow them, *until they saw*<sup>10</sup> that the Athenian fleet had reached the land and all the men were disembarked: and he would not let his men *land*<sup>11</sup> until these ships returned *with this information*.<sup>12</sup> For four days the same *proceedings*<sup>13</sup> were carried out on both sides.

1. § 7, n. (2).

2. § 281, *ex*.

3. 'given,'

4. *stadium*, § 193.5. *contra*.6. *prope a . . .*7 *pugnandi copiam facere*. :

'when they offered battle *but* (*neque*) the Lacedaemonians would not advance, a great part of the day being gone (*consumere*), returned. . . .'

8. § 5 (*e*).

9. in relative clause 'the ships which he had fastest.'

10. § 98.

11. § 7 (3).

12. 'announcing this' or 'that this had been done.'

13. 'these things were done (*agere*) in a similar way (*ratio*) by both parties,' § 279.

## 74

## Aegospotami—II.

When the Athenians saw that *nothing would induce the Spartans*<sup>1</sup> to give battle, *their contempt for the enemy grew greater*<sup>2</sup> *every day*.<sup>3</sup> So as soon as they returned to Aegospotami from their daily *cruise*,<sup>4</sup> the men used to leave their ships at once and roam in *all directions*<sup>5</sup> over the country in the search for<sup>6</sup> provisions.

Quartered as they were<sup>7</sup> on the open shore, not like the Spartans near a city and harbour, they *were obliged to seek*<sup>8</sup> supplies from a distance. Becoming aware of this fact, Lysander gave orders to the captains of the ships, which followed up the Athenians every day *to keep watch upon them*,<sup>9</sup> as we described *before*,<sup>10</sup> that as soon as they saw that the enemy's vessels had come to land, and all the crews had disembarked, they should *signal*<sup>11</sup> by hoisting a shield. They carried out his instructions, and *immediately on the giving of the signal*<sup>12</sup> the whole of the Spartan fleet, two hundred strong,<sup>13</sup> *made a dash at full speed across the straits and fell upon*<sup>14</sup> the Athenians: *they were upon them before*<sup>15</sup> it was possible to man their vessels or get out into deep water. With the exception of twenty, which managed to escape with Conon the *Admiral*,<sup>16</sup> the whole fleet was captured.

Never did any force win a victory at *smaller cost*.<sup>17</sup>

XENOPHON, *Hell.*

1. 'that the Spartans could by no means be induced' (*adducere*).

2. *in maiorem contemptionem venire*. 'The enemy came into greater contempt with them' (*dat.*).

3. § 280, *in*.

4. *cursus*.

5. *alius alio*.

6. § 141 or *causā*, § 142.

7. *stationem habere, ut qui* . . § 73.

8. 'they necessarily (*necessario*) sought.'

9. *speculare* (use *causā*, § 142).

10. *supra*.

11. *signum dare*.

12. 'forthwith the signal being given.'

13. *numero ad* . . .

14. 'crossing . . . at full speed (*properato cursu*), made an attack . . .'

15. *prius aggredi quam* . . .

16. *praefectus classis*.

17. *iactura suorum*.



## 75

## The Appeal of the Ionians.

While *this was going on*<sup>1</sup> in Greece, the Greek fleet *under Leotychidas*<sup>2</sup> was lying at Delos, and *all that remained* of the Persian fleet *after*<sup>3</sup> their defeat at Salamis was at Samos with their ships drawn up on shore. Just before the Greeks were going to engage in battle with the Persians at Plataea, there came to Delos three Greeks, who had secretly stolen away from Samos: and one of them, *whose name was Hegesistratus*,<sup>4</sup> made a long speech entreating the leaders of the Greeks to set sail at once for Asia, conquer the Persians, and free Ionia.

'*There is no doubt*,'<sup>5</sup> said he '*that, as soon as*'<sup>6</sup> they see your ships all the Ionians will take up arms against the Persian rule.<sup>7</sup> As for the barbarians they will never *face you*,<sup>8</sup> or if they do venture to meet you in battle they will be overcome without difficulty. *In the name of the gods*<sup>9</sup> whom we all worship, I beseech you to liberate the Greeks, men of your own blood,<sup>10</sup> and drive away the barbarians. Nothing could be easier *than this*,<sup>11</sup> for their ships are weak and badly equipped, and cannot possibly fight against yours on equal terms. *Further*,<sup>12</sup> if you fear some treachery *on the part of the Ionians*,<sup>13</sup> we are ready to hand ourselves over to you as hostages for our countrymen's good faith.'

1. § 97 (a).
2. under the leadership  
of . . . § 10 (f).
3. *quod reliquum erat e . . .*
4. § 207.
5. § 67.
6. § 92.
7. *dominatio*.

8. *conspectum vestrum ferre*  
'they will either never face you,  
or if they do . . .'

9. § 280, *per*.
10. *consanguineus*.
11. 'than which . . .'
12. *porro*.
13. 'of the Ionians,' subj. gen.,  
§ 195.

## 76

## Salamis.

When Thermopylæ was taken Xerxes forthwith proceeded to Athens, and there, *as there were none to defend it*,<sup>1</sup> he killed the priests whom he found in the citadel and destroyed the city with fire. Panic-stricken by the news of this, the Greeks who were with the fleet near the island of Salamis *did not dare*<sup>2</sup> to remain there, *and many were*<sup>2</sup> urging that they should all go home and defend themselves behind the walls of their cities. *Themistocles alone opposed*<sup>2</sup> this, and told them that, *if they kept together*<sup>3</sup>, they could be a match for the Persians in battle; whereas, *if they separated*,<sup>3</sup> they would perish to a man.

He *did his utmost*<sup>4</sup> to win over<sup>5</sup> Eurybiades, King of the Spartans, who commanded the whole fleet, *to his view*.<sup>5</sup> But when he *produced less effect*<sup>6</sup> upon him by his words than he wished, he sent the *most faithful*<sup>7</sup> slave that he had by night to Xerxes to tell him that his opponents were ready to escape, and that, if they got away, he would find it a *more laborious and lengthy business to finish*<sup>8</sup> the war, since he would be obliged to follow them up *one by one*; <sup>9</sup> whereas, *if he attacked*<sup>10</sup> at once, he could quickly crush them all together. When he received this message, Xerxes, suspecting *no trickery*,<sup>11</sup> gave battle on the following day, in a place which was most unfavourable to himself, *while it was*<sup>12</sup> greatly in favour of the enemy. And so, *as was to be expected in*<sup>13</sup> a narrow strait, it was impossible for his great fleet to *open out*,<sup>14</sup> and he was defeated with terrible loss.

1. abl. abs.

2. 'when they did not dare  
and many were urging . . .  
Themistocles alone opposed . . .'3. *coniuncti . . . dispersi . . .*4. *summo studio conari.*5. *convertere in hanc sententiam.*6. *movēre.*

7. in relative clause.

8. 'he would finish the war  
with more labour and delay.'

9. § 284 (b).

10. § 103.

11. *nihil doli subesse.*12. *vero.*13. *ut in . . .*14. *explicari.*

## 77

## Camillus.

To conduct the war<sup>1</sup> against the Volscians M. Furius Camillus, now a man of advanced age, was chosen as Military Tribune. L. Furius was given to him as a colleague with equal authority. Of these the one was still young, and both by his youth<sup>2</sup> and his natural disposition inclined to be hot-headed:<sup>3</sup> the other, seeing that he had already done splendid service for<sup>4</sup> his country in many wars, had become, through his experience of warfare,<sup>5</sup> more disposed to cautious tactics.<sup>6</sup> When the Romans came in sight, the enemy confident in their numbers, in which they had a considerable advantage,<sup>7</sup> drew up their army in line of battle and showed themselves ready to engage in pitched battle on the spot. Although his colleague pressed<sup>8</sup> him and the soldiers clamoured that he should order an immediate advance,<sup>9</sup> Camillus was long unwilling to do so, but determined to pitch his camp and wait till<sup>10</sup> the strength of the Romans should be augmented. At this the soldiers were indignant, and still more so Furius himself, who, in the pride of his courage<sup>11</sup> and flattered<sup>12</sup> by the eagerness of the soldiers, began to sneer at the old age of Camillus: the strength of the spirit (he said) grew with a man's body, and decreased (with it): from being the keenest of commanders<sup>13</sup> he had become a laggard:<sup>13</sup> but it was not right that because the spirit of one man had decayed through age,<sup>14</sup> the glory of the state should decay at the same time. 'Camillus,' he said, 'we cannot any longer endure the arrogance of the enemy, and by our hesitation we are increasing their<sup>15</sup> courage. All are demanding battle; you must yield to a unanimous demand:<sup>16</sup> that<sup>17</sup> you may the sooner conquer in the war, suffer yourself to be conquered in counsel.'

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|-------------------------------|------------------------------|--|
| 1. § 141.                     | 7. 'were superior.'          | 13. <i>ex duce acerrimo . . . cunctator.</i> |
| 2. § 214.                     | 8. abl. abs., <i>urgere.</i> | 14. <i>consenescere,</i>                     |
| 3. <i>ferocior.</i>           | 9. <i>signa inferri.</i>     | <i>-seni.</i>                                |
| 4. special vocab., 'service.' | 10. § 98.                    | 15. § 5 (e) § 204.                           |
| 5. <i>res militaris.</i>      | 11. <i>virtute superbus.</i> | 16. 'to all.'                                |
| 6. <i>consilia capere.</i>    | 12. <i>elatus.</i>           | 17. § 57.                                    |

## 78

## Aristaeus—I.

*There is a story*<sup>1</sup> that Aristaeus, the son of a Nymph, whose name was Cyrene, fell into great trouble because his *bees*,<sup>2</sup> to which he devoted much care, were perishing every day from disease and starvation. At last he went to his mother and besought her to assist him in his distress. If he could only find out, he said, for what reason and *by what power he was being punished*,<sup>3</sup> he *might*<sup>4</sup> atone for his *misdeed*<sup>5</sup> and save the rest of his bees.

His mother was much moved by her son's *appeal*,<sup>6</sup> and *advised*<sup>7</sup> him to seek out Proteus, *the old man of the sea*,<sup>8</sup> who *knew*<sup>9</sup> all things, past, present, and yet to come. 'He,' she said, 'will be able to help you, *provided that*<sup>10</sup> he is willing; but *be sure*<sup>11</sup> that he will tell you nothing, *unless you compel*<sup>12</sup> him by force. It is very difficult to catch him, for he is able to *turn*<sup>13</sup> himself into wonderful and terrible shapes, and will escape you *if you do not succeed in binding*<sup>14</sup> him fast. However, I will take you *to the place where*<sup>15</sup> he is wont to *repair*<sup>16</sup> for sleep at midday from the waves when he is tired. You must rush upon him as he lies asleep and *seize*<sup>17</sup> him *before he can escape*.'

1. *fama est*.2. *apēs* (pl.), f.3. 'to what *power* he was paying the penalty,' *numen*, -inis, n.

4. § 53, n. (2).

5. *delictum*.6. *preces* (pl.)7. *monēre*, § 56.8. *ille senex marinus*.9. this is what she *said*.

10. § 99.

11. *scito*.

12. § 117, n. (1). § 157, n. (3).

13. 'change.'

14. § 117, n. (1).

15. § 268.

16. *se recipere*.17. *occupare*, § 95.

## 79

## Aristaeus—II.

So Aristaeus was taken by his mother to a cave *near*<sup>1</sup> the sea-shore to wait there *for the coming*<sup>2</sup> of Proteus. When the old man came, scarcely allowing him to *lay down*<sup>3</sup> his weary limbs, the youth rushed upon him with a loud shout and tried to bind him fast. But he, *not forgetting*<sup>4</sup> his magic powers,<sup>5</sup> began forthwith to change himself into many different shapes, *turning into*<sup>6</sup> a boar, a lion, a tiger, at last into fire and into water, *in the endeavour to*<sup>7</sup> escape from the *grasp*<sup>8</sup> of Aristaeus. But when *the young man pressed him hard*,<sup>9</sup> and it seemed that he could not succeed, he returned at last to his own shape and spoke with human lips.<sup>10</sup> ‘*How comes it*,<sup>11</sup> *presumptuous*<sup>12</sup> youth,’ said he, ‘that you dare to approach my abode? What do you seek from me?’ ‘You know *without my telling you*,<sup>13</sup> Proteus,’ said Aristaeus, ‘nothing can escape you. I have come at *the bidding of*<sup>14</sup> the gods to seek advice from you *that I may*<sup>15</sup> more easily repair my ruined fortunes.’<sup>16</sup> Overcome by the young man’s *persistence*,<sup>17</sup> Proteus replied as follows: *It is*<sup>18</sup> Orpheus that you have injured. *It is*<sup>18</sup> the anger of Orpheus that pursues you, and rightly too, *since it is your fault that he has lost his wife.*’<sup>19</sup>

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|--|--|
| 1. ‘situated near.’                                  | 11. <i>quid fit?</i>   |
| 2. § 133, n. (4).                                    | 12. <i>confidentissimus</i> ,  |
| 3. <i>componere</i> .                                | 13. ‘yourself.’  |
| 4. § 195 (b).  | 14. <i>iussu</i> .   |
| 5. <i>ars, -tis</i> , f.                             | 15. § 57.  |
| 6. ‘becoming,’ <i>fio</i> .                          | 16. <i>res</i> .   |
| 7. § 58.   | 17. <i>perseverantia</i> .   |
| 8. ‘hands.’  | 18. § 22.  |
| 9. ‘the young man pressing him hard . . .’ abl. abs. | 19. ‘since from him on account of your fault his wife has been taken.’ |
| 10. <i>os, oris</i> , n.                             | § 73.  |

## 80

## Aristaeus—III.

It was when she was annoyed by you, *fleeing headlong*<sup>1</sup> *in the endeavour*<sup>2</sup> to escape from your hands, that Eurydice, running heedlessly through the long grass, was bitten by a water-snake and died.<sup>3</sup> Almost *heart-broken by the loss of his wife*,<sup>4</sup> at last he dared to approach the gods below and Pluto that dreadful king: *if he could touch their hearts*<sup>5</sup> with his singing, he hoped to recover his wife. When he came thither, all the dead and even Pluto himself were overcome by the *sweetness*<sup>6</sup> of his song, and he *prevailed upon*<sup>7</sup> the king to allow his wife to return to the *upper world*; <sup>8</sup> but only on the condition he should not look back upon her until they had come to the light.

So they set out and *almost*<sup>9</sup> they had reached the light, when Orpheus, seized by some *inescapable*<sup>10</sup> madness and wholly forgetting the condition, looked back at his wife. Straightway a *crash resounded*<sup>11</sup> through all the world below,<sup>12</sup> his *bargain*<sup>13</sup> with the god was broken, and Eurydice, vainly stretching her hands to her husband, vanished from his eyes like smoke *melting*<sup>14</sup> into thin air. Alas! poor Orpheus! his wife twice lost, *what could he do?*<sup>15</sup>

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|--|--|
| 1. <i>fugae praecipiti se mandare.</i> | 8. <i>superae aurae.</i>                 |
| 2. 'endeavouring,' <i>conari.</i>      | 9. <i>use multum abesse . . .</i> § 66.  |
| 3. 'morsu interempta est.'             | 10. § 260.                               |
| 4. <i>dolore confectus.</i> § 10 (c).  | 11. <i>fragor</i> : 'was heard.'         |
| 5. this is his thought. § 102,         | 12. <i>inferorum regionis.</i>           |
| <i>commovēre.</i>                      | 13. <i>foedus, -eris, n.</i>             |
| 6. <i>dulcedo, -inis, f.</i>           | 14. <i>dilabi, dilapsus.</i>             |
| 7. § 56.                               | 15. § 51 (d). or § 146 <sup>A</sup> (b). |

## 81

**Trial of Socrates.**

Socrates, the great philosopher, was accused before the Athenian people of impiety, because he did not believe in the gods whom Athens worshipped and because he corrupted the young men by his conversation.

The penalty proposed, if he should be found guilty, was death. Not even his accusers had any wish to exact this penalty : they thought that Socrates would leave Attica as soon as he heard that he was accused. Socrates, however, surprised everybody by preferring to stay and face his trial rather than to save his life by flight. The case was heard before a jury of five hundred, and he was found guilty by sixty votes (voices).

In accordance with Athenian law the accused, if condemned, was allowed to demand a lighter punishment than that which had been proposed, and it was the part of the jury to choose with which of the two he should be punished. Socrates claimed for himself a small fine, saying that he ought rather to be supported by his fellow citizens at the public cost, as a benefactor of the state. The jury, irritated by this behaviour, decided upon the penalty of death. If Socrates had proposed for himself a more serious punishment, they would never have done so.



## 82

## Charon—I.

Once upon a time it happened that Charon, the *famous ferryman*<sup>1</sup> of the Stygian stream, got leave from Pluto *to be*<sup>2</sup> absent from duty for one day, and came up into the light of the sun. On the way he met Mercury and complained that he was in a great difficulty lest, if he *wandered over*<sup>3</sup> the world *without*<sup>4</sup> a guide, he should have to go home *without*<sup>4</sup> accomplishing his purpose. For since he had no experience of things on the earth, he would understand scarcely *anything*<sup>5</sup> of what he saw. The god felt compassion for him and readily undertook to be his guide. 'But,' said he, 'the first thing we have to consider is by what means we may see as much as possible *before you go*<sup>6</sup> home and how you may be able to grasp *things clearly and distinctly*.'<sup>7</sup> So they adopted an ingenious plan, *following*<sup>8</sup> the example of those giants of old who wished to invade heaven by piling up the mountains as a ladder. When they had placed Ossa upon Olympus and added Pelion on the top of them, they made a lofty tower from which they could see even to the uttermost parts of the *world*.<sup>9</sup>

And when Charon had climbed up there an opportunity was afforded him to see *human life in all its variety*,<sup>10</sup> with Mercury *to explain it*.<sup>11</sup>

1. *portitor*. § 246 (3).

2. *impetrare ut*.

3. *lustrare*.

4. for 'without,' see special vocab.

5. § 253.

6. § 104.

7. 'the several (*singuli*) things clearly.'

8. 'using.'

9. special vocab.

10. 'all the variety of human life.'

11. 'as interpreter,' *interpretes, -etis*.

## 83

## Charon—II.

Then they beheld many various lives of human beings. Among these Polycrates, the famous tyrant of Samos, and Croesus, King of Lydia, and Cyrus, *surnamed*<sup>1</sup> the great, who conquered the Medes and Assyrians and *was the first to*<sup>2</sup> establish the Persian empire in Asia. *And there was not one of them who could avoid meeting a change of fortune at the end of his career and falling into*<sup>3</sup> most dreadful calamity. Then they turned to the *humbler sort*,<sup>4</sup> private persons, *I mean*,<sup>5</sup> not distinguished for power or riches, and they saw that all lived under the same conditions.

For human *existence*<sup>6</sup> was varied and ever changing and no one could say for certain that he would be alive on the morrow, *much less*<sup>7</sup> (that he would be) happy. Indeed *if a man were invited*<sup>8</sup> to dinner for the next day and replied that he would certainly come with pleasure, and then *when the words were scarcely out of his mouth*<sup>9</sup> a tile dislodged somehow or other<sup>10</sup> from the roof fell on him and killed him, *would you not think*<sup>8</sup> that a pitiful thing and almost ridiculous? *And this was what actually*<sup>11</sup> happened while Charon was looking on and made him laugh<sup>12</sup> very heartily.

LUCIAN.

- |   |  |
|---|--|
| 1. <i>cognomine</i> .   | 7. § 15.   |
| 2. § 15.  | 8. § 117 (a).  |
| 3. 'of whom no one could avoid falling, fortune having changed, into . . .' <i>evitare quin</i> . . . § 66. | 9. 'the words being scarcely ( <i>vixdum</i> ) uttered.' |
| 4. <i>humiliores</i> , or <i>tenuiores</i> .  | 10. § 260.   |
| 5. <i>scilicet</i> .  | 11. <i>id quod usu</i> . . .                             |
| 6. <i>vita</i> or <i>res</i> (pl.).   | 12. <i>risum alicui movēre</i> = to make one laugh.      |

## 84

## Harold.

(Harold = *Haroldus*. William, Duke of Normandy =  
*Gulielmus Normannorum Dux*.)

Elated by his recent victory, Harold thought nothing of the oath *he had sworn to*<sup>1</sup> William, Duke of Normandy. It happened that Duke William's daughter, whom he had pledged himself to marry, had recently died, and this increased *his*<sup>2</sup> security. *An additional point was that*<sup>3</sup> William, *hampered by*<sup>4</sup> waging war with the neighbouring princes, did not seem able as yet to attempt *anything*<sup>5</sup> against him. Harold maintained that the oath which he had taken under compulsion was not binding; especially because *he had no right*<sup>6</sup> to give the crown to any one, while King Edward *was still alive and without his consent*.<sup>7</sup>

But William took a very different view of the matter, and as soon as he heard that Harold had accepted the throne, he sent messengers, reproaching him *for his breach of faith*,<sup>8</sup> and threatening that within a year he would claim his just rights. Harold, *pleading coercion*,<sup>9</sup> as we said before, *as his excuse*,<sup>9</sup> and *the fact that*<sup>10</sup> he had been chosen king by the votes of the people, would not give up the throne to William. So the messengers returned to Normandy without accomplishing anything and reported this answer to the Duke. When he heard it the Duke was very angry and immediately set about gathering forces, equipping vessels, and making all preparations which were required for making war upon Harold.

ROGER OF WENDOVER.

1. 'with which he had been bound by . . . ' *adigere, -egi, -actus*.

2. 'for him.'

3. § 64.

4. *occupatus in* . . .

5. *nihil dum*.

6. *non penes se esse*.

7. 'being alive and not consenting.'

8. § 10 (c) use *ob*.

9. '*pleading as his excuse that he had been compelled*' (*excusare*).

10. § 124 (a).

## 85

## The Historian.

(Normans, English = *Normanni*, *Angli*.)

Normans and English, *incited by different motives*,<sup>1</sup> have written of King William: the former have praised him to excess, extolling to the utmost both his good and bad actions: while the latter, out of *national hatred*,<sup>2</sup> have loaded their conqueror with undeserved reproach. For my part, *as the blood of either people flows in my veins*,<sup>3</sup> I shall *steer*<sup>4</sup> a middle course: where I am certified of his good deeds, I shall openly proclaim them: his bad conduct *I shall touch upon*<sup>5</sup> lightly and sparingly, *though not so as to*<sup>5</sup> conceal it. So that neither shall my narrative be condemned as false, nor will I brand that man with ignominy, almost the whole of whose actions *may reasonably be excused, if not commended*.<sup>6</sup> Wherefore I shall willingly and carefully relate such *anecdotes of him*<sup>7</sup> as *may be matter of incitement*<sup>8</sup> to the indolent or of *example to the enterprising*; <sup>9</sup> useful to the present age and pleasing to posterity. But I shall spend little time in relating such things *as are of service*<sup>10</sup> to no one, and which produce disgust in the reader as well as *ill-will*<sup>11</sup> to the author.

WILLIAM OF MALMESBURY.

1. 'following each their own view' (*sententia*).

2. *commune hostis odium*.

3. 'of kindred blood to each . . .' (*consanguineus*).

4. *tenēre*.

5. 'I shall so touch . . . as not to . . .' § 65.

6. § 122.

7. *facta eius*.

8. *utilis esse ad . . .*  
(*incitare*, gerundive).

9.  $\left. \begin{array}{l} \textit{impigris} \\ \textit{alacribus} \end{array} \right\} \textit{ad imitandum}.$

10. use *cum . . . tum*.

See special vocab., 'service.'

11. *invidia*.

## 86

## Gaffori—I.

The brave Corsicans then set up a government of their own and chose two of their own countrymen as magistrates. One of these, Mafra by name, is said to have *treacherously*<sup>1</sup> favoured the enemies of his country, and I will gladly pass *him*<sup>2</sup> by. The other, Gaffori, was a hero *worthy of old times*,<sup>3</sup> who *has long been*<sup>4</sup> held in honour by posterity for his excellent virtues and wonderful eloquence. Once when he learnt that assassins were approaching to kill him, it is said that he went out of the house to meet them, and addressed the *astonished*<sup>5</sup> rascals with *perfect serenity*.<sup>6</sup> He spoke to them *long and eloquently*<sup>7</sup> of the misfortunes of their country and the unbearable wrongs of their fellow citizens.

He set forth in such glowing language *the sentiments*<sup>8</sup> and *the hopes*<sup>8</sup> of those patriots who were ready to sacrifice themselves and all that was theirs for the national welfare, that the *very*<sup>9</sup> assassins, who had been ready to kill him *for money*,<sup>10</sup> were stricken with remorse and threw themselves at *his*<sup>11</sup> feet begging him to forgive their wicked intention and declaring that they would follow his banner *so long as they lived*.<sup>12</sup>

1. *per prodicionem*.

2. § 5. (e).

3. *prisca antiquitas*.

Use gen. of quality, § 193.

4. § 33 (3).

5. 'astonished by such courage.'

6. *fronte serena*, or *vultu sereno*,  
or *nulla perturbatione*.

7. *multa diuque*.

8. § 10. (g).

9. § 265 (ad fin.).

10. special vocab. 'for.'

11. § 204.

12. § 100.

## 87

## Gaffori—II.

When the Corsicans under the *leadership*<sup>1</sup> of Gaffori were besieging the Genoese, who were shut up in the town of Corte, some of the garrison made a sudden sally and captured the general's infant son who with his nurse had wandered too far from the camp.

When they had captured him *these unscrupulous rascals*<sup>2</sup> put him to<sup>3</sup> a shameful use. When the artillery approached to breach their ramparts, they placed the child on that part of the wall where they saw the *projectiles*<sup>4</sup> would strike. When this was done the Corsicans hesitated but Gaffori came forward and ordered them none the less to fire<sup>5</sup> at once. By some *miracle*<sup>6</sup> it happened that the child was preserved whole and *unwounded*, to recall<sup>7</sup> some day with *proper and dutiful affection*<sup>8</sup> the noble conduct of his father. The father ruled the Corsican state for many years with great wisdom, but was assassinated at last by some wretches, bribed, it was thought, by the Genoese.

*Whether*<sup>9</sup> they did it at the *instigation*<sup>1</sup> of the Genoese or *not*<sup>9</sup> is not absolutely certain: but *thus much*<sup>10</sup> is known that the Genoese, whether they were *accomplices*<sup>11</sup> in the crime or had *no share*<sup>11</sup> in it, rewarded the assassins after the deed was done.

SOUTHEY, *Life of Nelson*.

1. § 10, (f.).
2. *homines nefandae improbitatis*.
3. *vertere in . . .*
4. *saxa machinis coniecta . . .*
5. see above, 4.

6. *casus divinus*.
7. *memorare* (fut. part.).
8. *iusta pietas*.
9. § 110.
10. *illud*.
11. *particeps . . . expers* § 201.

## Corsica.

At last the French, Corsica being pacified as they thought, whereas in reality it was *partially*<sup>1</sup> suppressed, withdrew their troops.

As soon as these were gone all the inhabitants, *old and young, men and women*,<sup>2</sup> immediately rose against the Genoese. They took *advantage of the circumstances of the time*,<sup>3</sup> since they had the support of the English who were then at war with the French.

In this war some English vessels captured two *sea-coast*<sup>4</sup> towns and handed them over to the Corsicans. The *latter*<sup>5</sup> for a long time *retained most grateful memories*<sup>6</sup> of this *service*:<sup>7</sup> but our countrymen *were far from*<sup>8</sup> holding the Corsicans in equally high esteem. Nor is this *surprising*: for they saw the rivalries of the leaders, the internal dissensions of the citizens, the people *persecuted into restlessness by long oppression*<sup>9</sup> and habituated to armed violence, and they did not regard all this as arising *necessarily from the situation*<sup>10</sup> but rather from some innate defect of the Corsican nature: *the great*<sup>11</sup> virtues which the people displayed in this crisis of their affairs they did not recognise. The result was that when the Corsicans asked to *be taken under protection*<sup>12</sup> of the English, an answer was returned which was *civil but by no means*<sup>13</sup> eager: *they were glad*<sup>14</sup> that the Corsicans were so kindly disposed, but it was not *politic*<sup>15</sup> just at this time to do what they wished.

SOUTHEY, *Life of Nelson*.

1. *male*.
2. 'no distinction (*discrimen*) being made either of age or sex.'
3. *opportunitate temporis uti*.
4. *prope oram maritimam*.
5. § 246 (1).
6. 'retained the memory in most grateful hearts.'
7. special vocab., 'service.'
8. § 66.
9. *vexatione diutina inquietus*.

10. 'from the necessity of the times.'
11. in relative clause.
12. *in fidem accipi*.
13. 'civil indeed (*quidem*) but too little eager.'
14. indirect (the answer is reported).
15. 'in the interest of the state,' § 281, ex.



## 89

## Caesar.

Some of Caesar's friends suspected that he had not wished or taken any care to live longer, because he *did not enjoy good health*<sup>1</sup>; and that for that reason *he had neglected*<sup>2</sup> the warnings of superstition and the information which his friends conveyed to him. There are some who think that he trusted in the loyalty of the Senate and therefore dismissed his Spanish bodyguard; others that he considered it was better *to meet once for all*<sup>3</sup> the treacherous attacks which threatened him from every side than *to be for ever on his*<sup>3</sup> guard. Some report that he used to say, it was not of so much importance to himself, as to the state, that he should be preserved; he had already enough of power and glory: if anything happened to him, the state would no longer be tranquil, but would *be torn by*<sup>4</sup> civil wars for a long time. *On one point, certainly,*<sup>5</sup> nearly all are agreed: *such a death as befell him was what he would have desired.*<sup>6</sup> For once when he had read in *Xenophon*<sup>7</sup> that Cyrus, when he was ill, *gave certain directions*<sup>8</sup> for his funeral, he expressed his dislike for such a slow death, and prayed for a sudden and swift one for himself: and *the day before*<sup>9</sup> his assassination, when he was at dinner *in the house of*<sup>10</sup> M. Lepidus, and a discussion arose as to the *best*<sup>11</sup> way to end one's life, he expressed his preference for a sudden and unforeseen end.

SÜETONIUS.

1. *valetudine minus prospera uti.*

2. indirect: this is what his friends thought.

3. *subire semel . . . cavere semper.*

4. *vexari.*

5. *illud plane.*

6. 'such a death befell him in accordance with his wishes,' § 281, ex.

7. § 280, *apud.*

8. *mandare*, § 10 (b).

9. § 239.

10. § 280, *apud.*

11. *commodissimus*, say 'what was the best end of life.'

## 90

**Alexander and Clitus.**

Once in the citadel of *Samarcaud*<sup>1</sup> the feast had been continued with drinking and revelry to a late hour of the night.

Some Greek minstrels, who were with the army of Alexander, were extolling the king with praise and flattery, calling him a god and greater than all the gods. Then Clitus, Alexander's most intimate friend, rose in indignation, rebuking the impiety of the minstrels, and, excited by anger and by wine, was led on to attack the king also, telling him that it was by the valour of the Macedonians, not his own, that he had won so many victories; and moreover that praise was due to himself, for having saved the life of Alexander at the battle of Granicus. Enraged at this insult, Alexander called loudly for his guards to arrest Clitus; but some of the bystanders tried to restrain the king, while others succeeded with difficulty in removing Clitus from the room. Shortly afterwards, however, Clitus made his way back to the door and repeated in an insulting manner some verses of Euripides, saying that 'victory gained by the labour of the soldiers brings honour only to the general.' Then Alexander could not be restrained from snatching a spear and piercing his insulter. After he had done it, he was overcome with such anguish at having murdered his friend, that for three days he lay in his tent without food or sleep.

1. *Maracanda*.

## 91

## The energy of Diogenes.

Diogenes, the famous philosopher, who *thought little*<sup>1</sup> of riches, pleasure, and honour, of all things *in fact*<sup>2</sup> for which other men seem to be eager, is said to have lived once upon a time at Corinth, using a *tub*<sup>3</sup> for a lodging. About him we have heard a story, which, if not true, *is at least*<sup>4</sup> well invented. *The story is*<sup>5</sup> that news was once brought to Corinth, that Philip, king of Macedon, would soon come with an army to attack the city. When this was heard the greatest *alarm spread*<sup>6</sup> throughout the city: every one *began to be excited*,<sup>7</sup> to run hither and thither, *imagining as they did*<sup>8</sup> that everything had to be done in a very short space of time. And so the citizens set to work, one to prepare darts and arrows, another to bring stones *for strengthening the town-walls*,<sup>9</sup> others to add breast-works to the rampart.

While these, with the utmost eagerness and *bustle*,<sup>10</sup> were getting ready everything that seemed to be *of use for the defence*<sup>11</sup> of the town, Diogenes alone had nothing *to do*,<sup>12</sup> and no one wanted to employ him *for any purpose*.<sup>13</sup> At last he girded up his cloak and began to roll the tub in which he lived through the streets, with as much eagerness and perseverance as anybody. When one of his friends asked him *in astonishment*,<sup>14</sup> *what on earth*<sup>15</sup> he was doing and what he meant by it, it is said that he replied, 'I am ashamed *to be idle*.'<sup>16</sup> So I am rolling my tub, that I may not seem the only lazy one among so many energetic people.' LUCIAN.

1. *aestimare*, § 194.2. *denique*.3. *dolium*.

4. § 122.

5. *tradunt enim*.

6. § 45.

7. § 33 (5).

8. § 73.

9. *ad* with gerundive, § 141.10. *concursum*.

11. § 211.

12. 'which he might do,' § 70.

13. 'for anything': use *ad*.

14. special vocab. 'in.'

15. *quidnam?* or *quid tandem?*16. 'of idleness' (*inertia*).

## 92

## Brasidas—I.

In the same year as the Athenian defeat<sup>1</sup> by the Boeotians at Delium, Brasidas appeared with his army before Acanthus, a city of *Chalcidice*.<sup>2</sup>

At this place, although<sup>3</sup> he had expected, on information from the nobility,<sup>4</sup> that he would be gladly welcomed, he found the gates closed and the inhabitants ready to resist<sup>5</sup> him. He was therefore obliged to ask the<sup>6</sup> townspeople that he might be allowed<sup>7</sup> to enter the town and plead his cause before their assembly in person. The Acanthians, seeing that all their<sup>8</sup> property outside the walls and their crops were in Brasidas' power, reluctantly consented to this request.<sup>9</sup> Accordingly Brasidas was admitted into the town by himself and, when the assembly had been summoned, addressed them as follows :

*He had been invited*<sup>10</sup> by the leading men to free the community from the unjust and tyrannical rule of the Athenians ; but had been received in a *very different way from what*<sup>11</sup> he had expected.

He was astonished that<sup>12</sup> they seemed to despise the genuine offer of freedom made to them<sup>13</sup> by the Lacedaemonians : and this was a slight which the Lacedaemonians could not endure.

1. 'in which the Athenians were defeated.'

2. 'of the people of Chalcidice' (*Chalcidicenses*.)

3. § 91.

4. use abl. abs.

5. § 141.

6. *petere ab* . . .

7. § 44.

8. *quorum* . . . § 73.

9. *rem petenti concedere*,

10. *oratio obliqua*. § 152 ff. (*arcessere*.)

11. *longe alio modo atque* . . .

12. *quod* or *si*.

13. *libertas sincere oblata*.

## 93

## Brasidas—II.

*For*<sup>1</sup> if they were allowed (he said) to reject this boon, the rest of the allies of Athens would think that he was offering them a *mere pretence*<sup>2</sup> of freedom, and that he could not carry out what he wished.

He assured them that, *if they shook off*<sup>3</sup> the yoke of Athens,<sup>4</sup> they would be free *forthwith*<sup>5</sup> and absolutely *their own masters*.<sup>6</sup> Whether they joined the Lacedaemonians or not would be entirely *a matter of their own free choice*.<sup>6</sup> But *if*<sup>7</sup> they refused his offer, he threatened that he would devastate their lands. Influenced by this speech the Acanthians determined to revolt from Athens.

*Not many days after*<sup>8</sup> Brasidas set out to attack Amphipolis. The city had *not only*<sup>9</sup> a *most commanding position*<sup>10</sup> for the defence of the whole district, *but*<sup>9</sup> could have been held without difficulty by the Athenians. But through *their extraordinary carelessness*<sup>11</sup> it came about that this place, which *they ought to have defended*<sup>12</sup> with the most zealous care and with all their resources, was to fall into the *hands*<sup>13</sup> of Brasidas without a struggle and *without receiving any help*<sup>14</sup> at all from the Athenians.

1. *etenim*.

2. *non nisi fictus, or inanis simulatio* (gen.).

3. § 157, n. (3).

4. *Athenienses* (not *Athenae* : towns and countries are seldom *personified* in Latin Prose).

5. *prorsus*.

6. § 185.

7. § 123.

8. § 239.

9. *cum . . . tum . . .*, § 90.

10. *maxima opportunitas ad . . .* (gerund).

11. *mira, or singularis quaedam neglegentia*.

12. § 146 (b).

13. *potestas*.

14. 'no one resisting, no help being received . . .'

## 94

## Brasidas—III.

On a certain *night of storm*<sup>1</sup> and snow the inhabitants became aware that Brasidas was close to their walls, and that all the men *who happened to be*<sup>2</sup> outside the city, and all their property was in his power. Knowing this the townspeople nevertheless shut their gates and, making all preparations for the defence of the city, sent a messenger to Thucydides, the Athenian commander, who was then with his fleet *off*<sup>3</sup> the island of Thasos,<sup>4</sup> to ask for help. Thucydides sailed to Amphipolis which is at a distance of about forty miles from Thasos, as fast as he could, but reached the city too late, *when it was already in the hands*<sup>5</sup> of Brasidas. For Brasidas, thinking that nothing was *of more importance*<sup>6</sup> than to get possession of Amphipolis before help *could reach it*,<sup>7</sup> had promised the rights of citizenship to all who were willing to stay in the city: *if any of them*<sup>8</sup> preferred to leave it, he *allowed*<sup>9</sup> them five days for the removal of all their property. These terms were accepted and the town was surrendered.

The Lacedaemonians had all but got possession of the harbour of Eion as well: *but*<sup>10</sup> the arrival of Thucydides, who reached the mouth of the Strymon in the evening with seven ships, averted *this calamity*<sup>10</sup> from the Athenians.

1. *nox tempestate infesta.*2. *tum forte esse . . .*3. *ad.*

4. § 190 (c).

5. 'being already seized by . . .  
(occupare).6. *pluris aestimare.*

7. § 95.

8. *si qui.*9. *concedere.*

10. 'which calamity.' §§ 26, 27.

## 95

## Thucydides—I.

When the news of the revolt of Amphipolis reached Athens, there *was the greatest dismay*.<sup>1</sup> The Athenians were indignant *that*<sup>2</sup> a city, so important and so well fortified, *had been handed over*<sup>2</sup> to the enemy, without any one trying to prevent it. *It is said*<sup>3</sup> that Cleon, a man *of great influence*<sup>4</sup> *with the masses*,<sup>5</sup> then accused Thucydides *of having managed*<sup>6</sup> so badly that the city was left without defenders, either from neglect of duty or because he had been bribed to do so. Thucydides, they say, being unable to clear himself of this charge, was sent into banishment.

In *the writings of*<sup>7</sup> the famous historian Thucydides himself, although we nowhere find that he was condemned to exile *on the accusation of Cleon*,<sup>8</sup> we learn, *on his own authority*,<sup>8</sup> that he did spend twenty years in exile. *And from this fact*<sup>9</sup> we *may*<sup>10</sup> infer that he was not accused without good reason. Thucydides, to be sure, was not the man to keep silence *if he had been condemned*<sup>11</sup> on a false charge. But from his narrative of events at Amphipolis and *his own conduct*<sup>12</sup> in connection with them we must conclude that he sacrificed his duty to his own *private interests*.<sup>13</sup>

1. § 10 (e).

2. § 124 (c).

3. § 46.

4. § 193.

5. *apud plebem*.6. *rem gerere*. § 103.7. § 280, *apud*.

8. § 10 (f).

9. § 5 (e). § 11.

10. § 53, n. (2).

11. § 117 (b).

12. 'what he did.'

13. *res familiares*.



## 96

## Thucydides—II.

Thucydides *ought to have been*<sup>2</sup> near Chalcidice with his ships to protect Amphipolis and the other towns of the district, the Lacedaemonians being close at hand, *for it was with this object*<sup>1</sup> that the Athenians had made him commander; but *instead of this*<sup>2</sup> he was at the island of Thasos to visit some *gold*<sup>3</sup> mines in that place which were his own property. And there was no need for Thasos to be protected from the attacks of Brasidas, *for he had*<sup>4</sup> no ships and could not possibly have reached the island. Nor is he *any the more deserving*<sup>5</sup> of excuse because of the fact that when he heard of the loss of Amphipolis, he hastened to save Eion: *for that*<sup>6</sup> place would never have *been endangered*,<sup>7</sup> *if he had not*<sup>8</sup> at first neglected his duty.

Shortly after this a truce was made *for one year*<sup>9</sup> between the Athenians and the Lacedaemonians. When the truce was over a fleet was sent to Chalcidice under the command of Cleon, who was neither a good general nor, if we are to believe Thucydides, even a brave man. A battle was fought near Amphipolis and the Athenians were defeated. It is said that Cleon deserted his men and was the first to flee: he was killed in the flight.

Brasidas also, while pursuing the defeated enemy, received a *mortal*<sup>10</sup> wound and did not live to enjoy his victory.

1. *cuius rei causā*.

2. 'when he ought to have been

. . . he nevertheless was . . .'

3. *auri* (of gold).

4. 'who, since he had . . .'

5. *eo dignior quod* . . . § 224.

6. § 5 (e).

7. 'come into danger.'

8. *nisi*. § 117 (b) (2).

9. § 193.

10. special vocab.

## 97

## Pompey's Death—I.

When Pompey had been defeated by Caesar at Pharsalus he first fled in a ship to the island of Lesbos, and then, taking away his wife and his son from there, he *sailed along*<sup>1</sup> the coast of Asia and reached Cyprus.

There he began to collect money and troops *with the intention of*<sup>2</sup> going into Asia and *joining*<sup>3</sup> Mithradates, king of the Parthians. However, when he was informed that the people of Antioch, through whose country he would have to march, had already *submitted*<sup>4</sup> to Caesar, he changed his plans and set sail for Egypt. There were in that land many veteran soldiers who had *served under*<sup>5</sup> Pompey, and relying upon their help, and upon the situation and resources of that rich country, he hoped to restore his fortunes.

So when he had sailed close to the shore of Egypt, he sent to King Ptolemy asking that he might *have his permission*<sup>6</sup> to enter Egyptian territory. But Ptolemy, having some time before received news of the defeat at Pharsalus, had called a council and was deliberating *whether*<sup>7</sup> he should receive Pompey, *or*<sup>7</sup> keep him out of Egypt. After deliberation it *was determined*<sup>8</sup> neither to receive him nor to keep him out. *For Pompey if kept out would become*<sup>9</sup> their enemy, and if he ever made up his quarrel with Caesar they would be punished. But if they received him into their country, they feared Caesar's victory, which was already almost assured. They determined, therefore, to murder Pompey treacherously, under safe conduct; in this way *they would please*<sup>9</sup> Caesar, and when Pompey was once dead they would not have to fear any reversal of fortune.

MOMMSEN.

1. *praetervehi*.2. *eo consilio ut*.

3. § 7 (2).

4. *imperio parēre*.

5. § 7, n. (2).

6. *pace eius or per eum sibi licēre*.

7. § 110.

8. § 49.

9. this is what they *thought*, therefore *indirect*.

## 98

## Pompey's Death—II.

When this plan had been approved Achilles, the commander of the king's army, with some of Pompey's veterans, approached the ship in a boat, to request Pompey to come ashore *by himself*<sup>1</sup> and *have an interview with*<sup>2</sup> the king. Although Pompey *had not much confidence in*<sup>3</sup> the good faith of the Egyptians, he did not refuse the request lest it *should seem*<sup>4</sup> that he was afraid. The ship could not be brought near to land, *the sea being shallow there*;<sup>5</sup> so he entered the boat with Achilles. Then, *when they reached*<sup>6</sup> the shore, Lucius Septimius, a tribune of the soldiers, stabbed Pompey in the back with his sword, *just as he had landed*<sup>7</sup> from the boat: his wife and son were looking on from the ship but there was *no chance*,<sup>8</sup> with such a space between, either *to help*<sup>8</sup> or to avenge him. So the man who *had so long been called*<sup>9</sup> 'the Great,' who for so many years had controlled the *fortunes of Rome*,<sup>10</sup> on the very day on which *thirteen years before*<sup>11</sup> he had entered the city *in triumph for his victory over Mithradates*,<sup>12</sup> was *done to death*<sup>13</sup> by one of his own soldiers on the sandy shore of Africa. The *headless*<sup>14</sup> body was left lying upon the beach: the head was afterwards taken to Caesar *to witness*<sup>15</sup> to the deed.

MOMMSEN.

1. *solus*.

2. § 171.

3. *parum confidere*, § 173.

4. § 49.

5. *ut in mari vadoso*.

6. § 45.

7. *viridum egressus*.8. *facultas* (genitive of *gerund*).

9. § 37 (4).

10. *res Romana*.

11. § 239.

12. *triumphare de M. devicto*.

13. special vocab., 'kill.'

14. *truncatus capite*.15. 'as a witness,' *testimonium*.

## 99

**The Rise of Dionysius.**

When the Carthaginians had taken the city of Agrigentum and gained control of nearly all Sicily, the people of Syracuse were greatly disturbed, fearing lest they also should be reduced to subjection by Carthage. In these circumstances a certain Dionysius, a man of humble birth, but of energetic character, and already distinguished for valour among his countrymen, formed the design of overthrowing the government.

When a discussion was going on in the assembly as to what ought to be done in this crisis, he arose and in a violent speech accused the generals of treason to their country. In consequence of this the generals were deposed and others were chosen, among them Dionysius himself. In order that he might pursue his design, he began to find fault with his colleagues, at first privately in conversation, and afterwards openly and publicly, alleging that they had been bribed and intended to betray Syracuse to the enemy. Believing this the people deposed the others and made Dionysius sole general with supreme power, that he might avert the danger. Having attained this high position he required only soldiers to crush the government by main force; so he demanded a bodyguard, pleading that he feared assassination. A bodyguard of six hundred men was granted to him, and by their means he soon made himself the tyrant of Syracuse.

## 100

## Timoleon—I.

It is said that Timoleon was a man not only of the greatest courage, but of a most gentle nature ; yet he hated *intensely*<sup>1</sup> all *who dared*<sup>2</sup> to betray their country or to rule over it in a *despotic way*.<sup>3</sup> He had an elder brother, Timophanes, whose life he once saved, *at the risk of his own*,<sup>4</sup> while they were fighting in battle against the Argives, and he loved him very dearly. But Timophanes, afterwards *being put in command*<sup>5</sup> of the garrison of Acrocorinthus, and having become very *popular*<sup>6</sup> with the soldiers, attained by their aid to a *position of*<sup>7</sup> very great *influence*<sup>7</sup> in the state. Then he was tempted by ambition to hope that he could make himself King of Corinth. *When*<sup>8</sup> Timoleon became aware of *this*,<sup>8</sup> *being deeply grieved at*<sup>9</sup> his brother's wicked designs, he, with two friends, men most distinguished in the state, interviewed Timophanes secretly in his own house, *in the hope that*<sup>10</sup> his brother might *be persuaded*<sup>11</sup> to abandon his criminal attempt.

But when they had expostulated with him for a long time *in most serious language*,<sup>12</sup> and Timophanes was none the more willing to listen to them, and no hope of prevailing remained, then at last the two men, whom we mentioned above, stabbed Timophanes with their swords ; Timoleon consenting (to the deed) and standing by, but *covering*<sup>13</sup> his head that he might not see his brother's death.

Thus Timoleon *set*<sup>14</sup> the liberty of his country *before* his love for his brother. But after this, in bitter grief and regret, he lived in the country and shunned the sight of his fellow citizens ; and for many years he could not by any means be persuaded to *take part*<sup>15</sup> in public affairs.

1. *vehementer.*

2. § 70.

3. *regie.*4. *suo ipsius periculo.*5. *prae-*, § 166.6. *carus.*7. *auctoritas.*

8. § 27.

9. *aegre ferre.*

10. § 58.

11. § 175.

12. *gravissima verba.*13. *velare.*14. *ante-*, § 166.

15. § 170.

## 101

## Timoleon—II.

While this was going on at Corinth many of the Sicilian cities *fell under*<sup>1</sup> the rule of tyrants. At Syracuse, when Dion, who had liberated the city a few years before, was dead, Dionysius, the son of the previous tyrant, had seized the island of Ortygia and hoped soon to *bring*<sup>2</sup> the whole state *under his power*. *In terror at this prospect*<sup>3</sup> the *people of Syracuse*<sup>4</sup> sent a deputation to Corinth to beg for assistance. The Corinthians having received them kindly and promised to send a fleet, a *discussion was going on*<sup>5</sup> in the Senate as to whom they should decide to place in command of the ships, which *they intended to send*.<sup>6</sup>

While they were still *undecided*,<sup>7</sup> it chanced that some one or other remembered Timoleon, and cried out that he *ought to be sent*.<sup>8</sup>

All applauded, and *without an opposing voice*<sup>9</sup> Timoleon was chosen to lead the fleet to Sicily. *Attracted by the cause itself*,<sup>10</sup> as well as influenced by the advice of his friends, Timoleon did not decline the task thus offered him.

And so after he had by speed of sailing escaped the Carthaginians, who at that time *dominated*<sup>11</sup> the Tyrrhenian Sea with their fleets, he reached Sicily with all his ships intact.

He was first received at Tauromenium, and then liberated other cities of Sicily in succession. Dionysius, when he learned that Timoleon was approaching, *abandoned hope*,<sup>12</sup> and surrendered the city of Syracuse to him: making only this condition, that he himself should be allowed to depart in safety to Corinth.

And thus Timoleon, *more speedily than he had hoped*,<sup>13</sup> gained control of all the Eastern part of Sicily.

1. *subici, subiectus*.

2. *facere*, § 185.

3. *quo timore perterriti*.

4. *Syracusanus*.

5. § 10 (e).

6. § 40.

7. *dubitare*.

8. § 146 (b).

9. 'no one opposing,' *repugnare*.

10. 'the cause in itself inviting . . .' Special vocab., 'in.'

11. *infestum habere*.

12. *rem desperare*.

13. § 226.

## 102

## Androclus—I.

Once in the Circus Maximus at Rome a show of fighting and hunting was being *exhibited*<sup>1</sup> to the people. There were many fierce wild beasts, all of them *likely to stir*<sup>2</sup> admiration, either by their *unfamiliar*<sup>3</sup> aspect or their savage nature. But *conspicuous among the rest*<sup>4</sup> was one lion, whose huge bulk and loud and dreadful roaring attracted the eyes and the attention of all.

Among many others a slave named Androclus, who had been handed over to *fight the wild beasts*,<sup>5</sup> was brought into the arena.

As soon as the lion caught sight of *him*<sup>6</sup> in the distance, he first stood still suddenly, as though amazed at the sight;<sup>7</sup> afterwards gradually and peacefully he approached the man. Then *wagging*<sup>8</sup> his tail, as dogs do when they *fawn*<sup>9</sup> on their master, he gently *licked*<sup>10</sup> the legs and hands of the slave, who was almost dead with fright. Androclus, however, when he realised that *beyond all his hopes*<sup>11</sup> he was still unhurt, gradually recovered his senses and began to *look closely* at<sup>12</sup> the lion. Then *you would have seen*<sup>13</sup> a truly extraordinary thing: a man and a lion rejoicing and embracing one another, as if in mutual recognition! *Amidst the applause of the audience*,<sup>14</sup> the emperor sent for Androclus and asked him the reason why *the savage lion*<sup>15</sup> had spared him alone.

1. *dare*.2. *movere*, § 70.3. *novus*, *inusitatus*.4. *praeter*, § 280.5. *ad pugnam bestiarum*.

6. relative, § 26.

7. § 214.

8. *blande movēre*.9. 'in the manner (§ 222) of fawning dogs,' *adulari*.10. *demulcēre linguā*.11. *praeter*, § 280.12. *intueri*.

13. § 53 (b).

14. § 10 (f).

15. use apposition, 'the lion, a most savage beast.'



## 103

## Androclus—II.

Then Androclus told a strange and unheard-of *story*.<sup>1</sup> 'When my master,' he said, 'was governing the Province of Africa as Proconsul, I suffered so many *beatings*<sup>2</sup> every day *by his orders*<sup>3</sup> that at last I was obliged to flee from the house. *That*<sup>4</sup> I might find a more secure hiding-place, I betook myself to the *solitudes of the desert*.<sup>5</sup> There I made up my mind to die of hunger or thirst, *if I should be unable*<sup>6</sup> to procure food or water; *since any*<sup>7</sup> death *was better*<sup>8</sup> than the life which I had been living. At midday to escape from the heat of the burning sun I found a cave which was remote and shady and entered it. Not long afterwards this lion came to the same cave with *one*<sup>8</sup> of his feet lame and bleeding, and *moaning with the pain*<sup>9</sup> of his hurt. *At first*<sup>10</sup> I was terror-struck at the sight of him; *afterwards*,<sup>10</sup> when it appeared that he did not mean to harm me, I recovered my courage. He approached me *like a tame creature*,<sup>11</sup> and lifting his foot he seemed to be *showing*<sup>12</sup> it to me as if he were asking for help.

'So I overcame my fear and extracted a large thorn which was sticking in the lion's foot, wiped away the blood, and tended the wound. *The result of this was*<sup>13</sup> that we both lived together in the same cave in the greatest harmony and friendship for three years, subsisting on the flesh of wild animals which the lion caught every day.'

1. *res.*2. *verbera* (n. pl.).3. *iussu eius*.

4. § 57.

5. *loca sola ac deserta*, or *locorum desertorum solitudines*.6. he is reporting what *his thoughts were*, § 102.

7. § 254.

8. *unus* or *alter*?9. 'showing (*significare*) the pain of his wound by . . .'10. *primo . . . deinde . . .*11. 'in a tame (*mansuetus*) manner.'12. *ostendere*.

13. § 10 (b).

## 104

## Androclus—III.

'But at last,' said Androclus, 'I *was quite weary*<sup>1</sup> of that wild life; and so one day, when the lion had gone out to hunt, I left the cave, and after travelling for nearly three days I was seen and arrested by some soldiers, and *taken away*<sup>2</sup> from Africa to my master in Rome. He immediately condemned me *to death*,<sup>3</sup> and handed me over to the beasts in the Circus.

'And there by the kindness of the gods<sup>4</sup> I *met with*<sup>5</sup> this very lion who, as it seems, even now feels grateful to me for my kindness and healing care.' This story was made known to the people, and *by their unanimous petition*<sup>6</sup> the Emperor was persuaded to let Androclus go and free him from all punishment: the lion was presented to him *as a memorial*<sup>7</sup> of his strange adventure.<sup>8</sup> Then Androclus was liberated and with the lion, bound by a thin chain, he went through the whole city, round all the houses and shops, *with much congratulation and admiration from all*<sup>9</sup> the citizens.

*So much so that*<sup>10</sup> many gave money to Androclus and scattered flowers over the lion.<sup>11</sup> All who met them used to say, 'Here is the lion who was the host of a man, and here is the man who was a lion's doctor.'

1. *pertaesum est*, § 187.

2. *deducere*.

3. § 186, n. (2).

4. *di immortales*.

5. § 170.

6. 'all asking,' § 10 (*f*).

7. 'that it might be a memorial (*monumentum*), as it were, . . . ' § 211.

8. 'of so strange a thing,' § 270.

9. § 10 (*f*).

10. *adeo ut* . . .

11. 'sprinkled (*spargere*) the lion with flowers.'

## 105

## Death of Clodius.

At Rome, during Caesar's absence, Clodius became the leader of the *Popular Party*.<sup>1</sup> He was at this time a candidate for the Praetorship, while Milo, his enemy, was a candidate for the Consulship. This being so, it happened that Milo, with his wife and children and an armed escort, was travelling to Lanuvium by the Appian Way. Near Bovillae he fell in with Clodius, who was riding with a few of *his supporters*,<sup>2</sup> also<sup>3</sup> armed. Then from quarrels between the servants a disturbance arose and *blows were exchanged*<sup>4</sup>; Clodius being wounded took refuge in an *inn*.<sup>5</sup> But Milo, *making up his mind*<sup>6</sup> that it was better for him to be punished for a completed crime than for one which was incomplete, beset the house, dragged Clodius out, and left him lying dead in the road. The body being taken to Rome and exposed to view in the Forum, the populace, who were very fond of Clodius, were roused to fierce resentment and attacked the houses of Milo and others of the Aristocratic Party: but these houses being *too strong to be*<sup>7</sup> carried by violence, they turned to another plan. They tore away the benches and *all the wood-work*<sup>8</sup> of the Senate-House, and built a funeral pyre upon which they placed the body of Clodius, and burnt it and the Senate-House together in one *blaze*.<sup>9</sup>

1. *eorum qui in republica populares appellantur.*

2. *clientes.*

3. *et ei.*

4. *ad vim et manus descendere.*

5. *deversorium.*

6. 'since he . . .' § 73 *statuere.*

7. § 76.

8. 'whatever of wood there was,' *si quid* . . . § 197.

9. *incendium.*

## 106

## Tamerlane and the Jester.

There was once a king of the Turks called Tamerlane, who was not only lame of one foot<sup>1</sup> and blind of one eye, but was very ugly<sup>2</sup> into the bargain. One day while he was conversing with a Jester, who was one of his courtiers,<sup>3</sup> a barber<sup>4</sup> happened to come to cut<sup>4</sup> his hair.

When it was done he handed the king a mirror<sup>5</sup> that he might see if the work was properly performed. Tamerlane studied<sup>6</sup> his face in the glass intently for a while, and was so dismayed by his own ugliness that he burst into tears. When they saw this all present at once began to weep in sympathy with<sup>7</sup> their master. When their feelings (of sorrow) were thus relieved the courtiers at last, and even the king himself, began to joke and laugh.<sup>8</sup> In spite of this the Jester, whom we mentioned above, did not cease to shed tears, but even wept more than ever.<sup>9</sup>

The king in astonishment asked him what made him grieve so deeply. 'I wept,' said he, 'with good reason when I saw my own ugliness. But I cannot understand why you should be so oppressed with grief.' 'My lord,' replied the Jester, 'if you were compelled<sup>10</sup> to weep for two hours after beholding your own reflection for a moment in the glass, how could I help weeping<sup>11</sup> longer than you, since I have to look at your face every day?'

From LUKACH. (The Khoja of Aqshehir.)

- |   |                                   |
|---|-----------------------------------|
| 1. § 221.                                 | 7. 'sharing the grief of,' § 201. |
| 2. <i>aspectu foedus</i> .                | 8. 'turned (§ 7 (1)) to jokes     |
| 3. 'a certain jester ( <i>scurra</i> ) of | and laughter.'                    |
| his courtiers ( <i>parasitus</i> ).'      | 9. 'with greater grief.'          |
| 4. <i>tonsor, tondere</i> .               | 10. § 116, (a) (2).               |
| 5. <i>speculum</i> .                      | 11. § 66.                         |
| 6. <i>contemplari</i> .                   |                                   |

## 107

## Choice of Hercules.

All may learn a lesson from the famous choice<sup>1</sup> of Hercules: if a man<sup>2</sup> followed that, his scheme of life would not go far wrong. When he had completed<sup>3</sup> his education as a boy with Chiron, wisest of teachers, and had grown to manhood and gone forth to do a man's work, he came on his way,<sup>4</sup> so they tell, to a place where two roads met.<sup>5</sup> One of them led smoothly and gradually downwards<sup>6</sup> through delightful surroundings<sup>7</sup>: the other was narrow and rough and went steeply uphill. He was hesitating which way to choose, when suddenly two beautiful women appeared to him, each of them offering<sup>8</sup> to be his guide.

Luxuria, for that was the name of one of them, promised to give him riches and ease and popularity and all delights: but the other, whose name was Virtus, a modest maid, warned him that he who followed her would be fighting continually against evil, would have endless toils to undergo, would spend his whole life in poverty<sup>9</sup> and hardship.

Hercules considered the matter a while in silence: at last, not forgetting the good lessons he had learnt from Chiron, he turned to Virtus and declared himself ready to do whatsoever she bade<sup>10</sup> him. Having once<sup>11</sup> made his choice he followed Virtus ever after on that steep upward path<sup>12</sup> of life, and never ceased till the end freeing the oppressed, helping the weak, and fighting against the wicked.

1. 'the choice . . . may be an example . . .' § 211 (a).

2. 'a man,' 'one' in the general sense, (i.e. in making a statement of general application) is often rendered by the second person, cf. § 53 (b).

3. *explēre*.

4. § 281, *ex*.

5. *locus bivi*.

6. 'with smooth and gradual (*lentus*) descent.'

7. *regio*.

8. *profiteri*.

9. *per inopiam*.

10. § 39, and § 157, n. (3).

11. express *once* by the tense of verb, (*pluperf.*).

12. *semita*, -ae.

## 108

## Prometheus and Epimetheus—I.

There was once a time when there were gods, but mortal creatures<sup>1</sup> did not yet exist. When the *destined*<sup>2</sup> hour came for these also *to be created*,<sup>3</sup> then the gods fashioned them below the earth of fire and clay mixed together. Being about to bring them into the light, they commanded Prometheus and Epimetheus to adorn them all, *distributing*<sup>4</sup> to each his proper nature. Epimetheus prevailed upon Prometheus to let him *make this distribution*<sup>5</sup> himself, with the agreement that he should afterwards gain Prometheus' approval for *his arrangements*.<sup>6</sup> He set about the work in the following way.

Some he made stronger, others weaker; *but*<sup>7</sup> to the weaker he added speed of movement. To some he gave weapons, claws, *that is to say*,<sup>8</sup> and teeth, others he left unarmed; but to these last he assigned various *powers*<sup>9</sup> of escaping danger. The small ones had wings to save them or a dwelling underground: to the larger ones their *very*<sup>10</sup> size brought safety.<sup>11</sup> By this *arrangement*<sup>12</sup> he tried to make the conditions of existence fair for all creatures, that no race might altogether perish.

1. *animal.*
2. 'the hour determined by Fate.'
3. *ut . . .*
4. *tribuere.*
5. 'assign this nature.'

6. *res.*
7. *sic autem ut . . .*
8. *scilicet.*
9. *facultas, -atis.*
10. *ipse.*
11. § 211, (a).
12. *ratio.*

## 109

## Prometheus and Epimetheus—II.

When he had provided in this way *against their perishing*<sup>1</sup> by mutual slaughter, he gave them also *means of protecting themselves*<sup>2</sup> against the weather. He clothed them in thick and hairy skins, so that they could endure either heat or cold, and would *need*<sup>3</sup> no bed or coverings when they slept. Then to *different*<sup>4</sup> animals he assigned *different*<sup>4</sup> food: to some the grass of the field, to others the fruits of trees, to others roots: *to some*<sup>5</sup> he even gave the flesh of other animals. But to these last he granted *the power of producing few offspring only*,<sup>6</sup> *while the others had*<sup>7</sup> numerous offspring so as to avoid the *complete destruction*<sup>8</sup> of their race. But Epimetheus, not being *very*<sup>9</sup> wise, used up all the gifts he had at his disposal in *furnishing*<sup>10</sup> *unreasoning*<sup>11</sup> animals, and nothing was left with which he could furnish mankind. When he was hesitating what to do, up came Prometheus, and, when he saw this, and *realised*<sup>12</sup> that the other living things were already equipped with all they needed, and men alone were left naked and unarmed, he was much distressed.

And so to relieve *the*<sup>13</sup> poverty and feebleness of the human race, he stole fire from heaven and gave it to men: that they might be able to make use of it,<sup>14</sup> he also gave them the knowledge of the arts, the *special property of Vulcan*<sup>15</sup> and Minerva. In this way it came about that Prometheus, *for having given*<sup>16</sup> to men what was reserved for the gods, was compelled by the anger of the gods to suffer a long and undeserved punishment.

PLATO, *Protagoras*.

1. *ne*.

2. *subsidiūm*.

3. § 182.

4. § 274.

5. § 257.

6. *rara proles, -is*.

7. 'to the others numerous . . .'

8. *internecio, -onis*.

9. *parum*.

10. *instruere*.

11. *rationis experts*.

12. *intelligere*.

13. § 270.

14. relative, § 5 (e).

15. *proprius* (gen.).

16. § 73.



## 110

**Dentatus.**

In the year 303 A.U.C. Decemvirs to make a new code of laws (new laws) were appointed by the Roman People. They had supreme power, and all the (regular) magistracies were *suspended*<sup>1</sup> in the meantime. These men, puffed up with pride, began to oppress their fellow citizens in a tyrannical manner; and at last formed the design of overthrowing the constitution altogether.

It happened that at that time war had broken out with the Sabines, and there was in the Roman army a brave centurion, L. Sicinius Dentatus, who had taken part in more than a hundred battles, had received forty-five wounds, killed eight of the enemy in hand-to-hand combat, and returned with his general in triumph to the city nine times. This man when he was elected Tribune of the People had ventured bravely to withstand the nobles, and he was well aware of the design which the Decemvirs had in mind. So the Decemvirs sent Dentatus to reconnoitre the camp of the enemy, with a band of their own men, who had orders to attack and kill him when they were alone with him. Dentatus defended himself bravely, and killed many of his assailants before he was killed himself.

The survivors returned to the army and pretended that they had fallen into an ambush, and the Decemvirs with a great pretence of mourning honoured Dentatus with a public funeral.

1. to suspend, *intermittère*.

## 111

## Phocion—I.

We cannot help wondering how Phocion, who was so severe and harsh upon all occasions, should notwithstanding obtain the name of 'the good.' Yet it is possible, I imagine, that in a man, as in a wine, we may find two *very different elements*<sup>1</sup> combining to *make up his character*,<sup>2</sup> sweetness and harshness; just as some men and some wines give pleasure at first, but prove in the end both *disagreeable and injurious*<sup>3</sup> to those who use them. We are told that Hyperides once said to the Athenians, 'Men of Athens, do not consider whether I am harsh or no:<sup>4</sup> *bethink yourselves*<sup>5</sup> rather whether it is for *gain*<sup>6</sup> that I am harsh.' *As if it were*<sup>7</sup> only *covetousness that made men hateful*<sup>8</sup> and as if those persons were not much more generally disliked who use their power to *gratify*<sup>9</sup> their insolence, their grudges, their anger, or their ambition. Phocion never harmed a fellow-citizen *because he disliked him*,<sup>10</sup> and never regarded any man as *his private enemy*.<sup>11</sup> He never *showed himself*<sup>12</sup> stern and inexorable except to those whom he withstood when they opposed his efforts to serve his country.

1. *maxime inter se dissimilia*.

2. 'his character may consist of . . .' *constare*.

3. *displicēre, nocēre*.

4. § 110.

5. *reputare*.

6. § 192 n.

7. this supposes, by way of comparison, a state of things *that is not so* (untrue supposition); but *quasi* — 'as if' is generally followed

by the present subjunctive (instead of imperf. subj.) when referring to present time.

8. 'by covetousness it comes about (*fio*) that men are hateful to men.' (§ 211 last ex.).

9. *ita . . . ut, indulgēre* (dat.).

10. 'on account of dislike' (*invidia*).

11. § 160, n. (2).

12. § 161.

## 112

## Phocion—II.

*For the rest,*<sup>1</sup> he was so kind and merciful to all men that he often came to the aid of his *political opponents*<sup>2</sup> when they were in difficulties. Once when his friends reproached him *for having supported in court*<sup>3</sup> some worthless man who was being tried,<sup>4</sup> he answered, 'If the man were<sup>5</sup> respectable, he would not need support.' When Aristogiton after he had been imprisoned<sup>6</sup> sent for Phocion and begged him to visit him, he at once started to go to the prison; and when his friends tried to prevent his going, he said, '*My good sirs,*<sup>7</sup> do not hold me back; where would one wish to meet Aristogiton, rather than in prison?' Indeed if other generals were sent out to visit the allies and people of the islands, these always looked upon them as<sup>8</sup> enemies, fortified their walls, blocked up their harbours and brought all their slaves and cattle into the cities for shelter:<sup>9</sup> but when Phocion was in command they came out to meet him in their ships and conducted<sup>10</sup> him joyfully with all honour into their cities.

PLUTARCH, *Phocion*.

1. *in ceteris rebus.*
2. *qui in republica adversantur,*  
*or de republica aliter sentiunt.*
3. § 125. *coram iudice advocatus*  
*venire* (dat.).
4. *reus* (= defendant).

5. § 117 (b) (1).
6. § 9 (c).
7. '*O boni!*'
8. § 160, n. (2).
9. *in oppida et muros.*
10. *prosequi.*

## 113

## Barbarossa.

Barbarossa, though he felt *the weight of the blow which he had received*,<sup>1</sup> did not lose courage or abandon the defence of the town. But as the walls were of *great extent*<sup>2</sup> and *extremely weak*,<sup>3</sup> and as he could not *depend on*<sup>4</sup> the fidelity of the inhabitants, he boldly determined to advance with his army. This *resolution*<sup>5</sup> he communicated to his principal officers, and representing to them *the fatal consequences which might follow*<sup>6</sup> if ten thousand Christian slaves, whom he had shut up in the citadel, should mutiny *in the absence of*<sup>7</sup> the army, he *proposed to massacre them*<sup>8</sup> before he began his march.

They all approved warmly his intention to fight, but, *inured as they were to bloodshed*<sup>9</sup> his proposal concerning the slaves *filled them with horror*,<sup>10</sup> and so Barbarossa, rather *from the dread of irritating them*,<sup>11</sup> than swayed by *motives of humanity*<sup>12</sup> was at length persuaded to spare the lives of the slaves.

1. 'how much damage he had received by this defeat,' § 197.

2. § 193.

3. *nec satis firmus*.

4. 'trust.'

5. *consilium*.

6. § 10 (g).

7. § 10 (f) for 'absence' use *remotus*.

8. 'gave his opinion that they ought to be massacred.'

9. *homines ad vulnera atque caedem assuefacti*.

10. 'they did not hear without horror' (*detestatio*).

11. 'for the sake of avoiding the disapproval (*invidia*) of these,' § 142.

12. 'any human sympathy' (*miser cordia*), § 253.

## 114

## The Pretender.

In the year 1745<sup>1</sup> he came down from the *Highlands*,<sup>2</sup> which<sup>3</sup> had long been a *centre*<sup>4</sup> of disaffection. He had raised an army from some of the *clans*<sup>5</sup> of that country, desperate men who had been from their boyhood engaged in *raiding*<sup>6</sup> their neighbours and, as a result, were trained to arms, and *possessed of*<sup>7</sup> a certain kind of discipline.

With these forces he arrived at a place on the *estuary of the Forth*,<sup>8</sup> where he inflicted a serious defeat upon some *regiments*<sup>9</sup> of the king, These were *nominally*<sup>10</sup> soldiers, but in *reality*<sup>10</sup> *peasants and artisans*,<sup>11</sup> enlisted not more than a month before, who had *no confidence*<sup>12</sup> in their commander or in each other.

He then invaded England, which was at that time almost destitute of *regular troops*,<sup>13</sup> and penetrated as far as Derby.

He had not stayed there long when he heard that the army had been recalled from Flanders, and was coming against him with the Duke of Cumberland in command, and hastily retreated *to the North*.<sup>14</sup> They were pursued and their rear-guard was overtaken and defeated when they were crossing a river into Scotland.

GEO. BORROW.

1. § 283 (1).

2. 'the mountains of Caledonia.'

3. say 'which district . . .'

4. *quasi sedes et domicilium*.

5. *civitas* or *natio*.

6. *latrocinium*.

7. *haud ignarus*.

8. *Bodotria aestuarium*.

9. *cohors*, -tis. 10. § 221.

11. *agrestes, operarii*.

12. *non satis confidere*.

13. *legiones*.

14. *septentriones versus*.

## 115

PARIS, Nov. 17.

(The *Liberté* this evening records a feat of arms near Ypres . . .)

## I.

In the course of the *flux and reflux*<sup>1</sup> of so determined a struggle a *detachment*<sup>2</sup> of an English infantry regiment found itself *isolated*.<sup>3</sup> In vain it sought to retire, but the way was barred. Happily *night fell*,<sup>4</sup> and the *men in khaki*<sup>5</sup> found a refuge in a little wood in the neighbourhood. There they hid themselves, as best they could, in the undergrowth, whilst the *officers*<sup>6</sup> consulted together. Several *solutions*<sup>7</sup> were examined, none appeared *practicable*.<sup>8</sup> The *chief of the detachment*<sup>9</sup> then assembled his men and addressed them as follows: 'My friends, we are surrounded, and there is little chance of escaping from the fate which you all know. I am sure you will defend your liberty *to the utmost*.<sup>10</sup> Now let us *take a little rest*.<sup>11</sup> To-morrow we will consider *our position*.'<sup>12</sup> These proud words were listened to with *admirable 'flegme'*.<sup>13</sup> Not a man showed signs of fear, and when *the major*<sup>14</sup> ended, the detachment stretched itself quietly on the ground and awaited *developments*.<sup>15</sup>

1. use *anceps*, *-cipitis*.2. *manipulus*.3. *remotis suis relictus*.4. *nox certamini intervenit*,  
'night stopped the fighting.'

§ 124 (a).

5. *legionarii? paludati?*6. *centurio*, *-onis*.7. *sententia*, *consilium*.8. *tentandus*.9. *centurio primus*.10. *usque ad mortem* or *ad*  
*extremum exitium*.

11. 'give a little time to rest.'

12. 'what plan we are to adopt  
(*capere*) in this crisis,' or § 10 (g).13. *mirabilis quaedam tranquil-*  
*litas*.14. *ille*.

15. What does this mean? § 2.

## 116

PARIS, Nov. 17.

## II.

The *night* was<sup>1</sup> untroubled by any attack, but at dawn a *violent fusillade* broke out<sup>2</sup> near the wood. *Profiting by the obscurity*<sup>3</sup> the Allies had advanced close to the German lines, and when day broke they commenced a vigorous attack. Suddenly the major of the detachment *had an inspiration*.<sup>4</sup> 'Lie down,' he said, '*and let no one*'<sup>5</sup> fire until I give the order.' Some minutes later the Germans *were forced back upon*<sup>6</sup> the little wood. This was the moment *awaited*<sup>7</sup> by the English officer. '*Fix bayonets*,<sup>8</sup> charge!' he cried. The men *emerged*<sup>9</sup> from their hiding places, flung themselves upon the enemy, and threw them into confusion.

Not knowing the *number*<sup>10</sup> of their adversaries nor from what quarter they had so suddenly intervened in the fight, the majority of the Germans, four hundred in number, threw down their arms and surrendered. The others succeeded in getting away.

1. 'they spent the night . . .'
2. 'a very great sound of arms:' use *increpare*.
3. 'using the opportunity of the darkness.'
4. 'impelled by some divine warning' *impellere, monitus, -ūs*.

5. *ne quis* . . .
6. 'compelled to retreat, approached . . .'
7. *spe praecipere*.
8. 'prepare your weapons.'
9. *prodire*.
10. § 10 (*gr*).



## 117

## Clive before Plassey.

*Nemo est qui tibi sapientius suadere possit te ipso.* — CICERO.

Clive was in a painfully anxious situation. He could place no confidence in the loyalty or courage of his allies; and if he *rested his hopes upon*<sup>1</sup> his own military talents and on the valour and discipline of his troops, he thought that it would be no *easy task*<sup>2</sup> to fight with so small a force against the vast host of the enemy.

Before his camp lay a river; and if he crossed it, *which*<sup>3</sup> he saw that he could easily do, he feared that, in *case of a reverse*,<sup>4</sup> he would be able to bring scarcely any of his men back to the camp. Daring and reckless *as he showed himself*<sup>5</sup> on nearly every occasion, in this crisis he could not help feeling anxious and timid about what was to happen supposing that his fortune deserted him. He called a council of war.<sup>6</sup> The majority *declared against*<sup>7</sup> fighting;<sup>6</sup> and Clive at first did not oppose the verdict.<sup>6</sup> It is said that he declared many years afterwards that *never but on one*<sup>8</sup> occasion had he called a council of war, and *that if he had taken the advice of that council*,<sup>9</sup> the British would never have been masters of Bengal. But *scarcely had the meeting broken up*,<sup>10</sup> when he regained his courage. He retired alone under the shade of a tree, and passed a whole hour thinking over the situation. He came back at length to his men *with his mind made up to*<sup>11</sup> run the risk and ordered all preparations to be made for crossing the river on the morrow.

MACAULAY, *Clive*.

1. *spem ponere in* . . .
2. for 'task' see § 11; or simplify, 'he would not easily fight . . .'
3. *id quod* . . .
4. *rem male gerere* = to meet with a reverse.

5. 'although he showed . . . yet in this crisis . . . ' or 'he who (*qui*) showed . . . ' 'he (*is*) in this crisis . . . '

6. connect these short sentences, see § 5.
7. *censere ne pugnetur*.
8. *nunquam se nisi* . . .
9. 'which if he had obeyed . . .'
10. *vixdum* with abl. abs. (*dimittere*).
11. *animo confirmatus ad* . . .

## 118

## The Walls of Athens.

*Themistocles was urging*<sup>1</sup> his countrymen to rebuild in all haste the walls which had been *demolished*<sup>2</sup> by order of the Lacedaemonians, *when*<sup>1</sup> an embassy arrived from Sparta to forbid their doing so.

He replied to them that he would come himself to *make an explanation*; <sup>3</sup> and without delay he set out for Sparta. There he at first *gained*<sup>4</sup> some time by *pretending to be ill*:<sup>5</sup> when he saw that he was beginning to be regarded with *suspicion*<sup>6</sup> on account of his *evasive conduct*,<sup>7</sup> he insisted that they had been deceived by false reports, and asked them to send some *responsible*<sup>8</sup> men, who could *investigate the facts on the spot*,<sup>9</sup> and report to them what was being done with regard to the repair of the fortifications. The request *was granted*<sup>10</sup> and he sent a secret communication to his countrymen, telling them to detain the *mission*<sup>11</sup> until the work was fully completed, and he could venture to admit to the Lacedaemonians that Athens was fortified, and tell them that their envoys could return *only on condition that he*<sup>12</sup> himself was sent back home in safety. The Spartans readily agreed to this, lest they should appear to be *paying many lives for*<sup>13</sup> one: which would certainly have happened if they had killed Themistocles.

FRONTINUS.

1. 'when Themistocles was . . . an embassy arrived.'

2. *deicere*, -ieci, -iectum.

3. 'explain the thing.'

4. *trahere*.

5. *simulato morbo* or *excusatione valetudinis usus*.

6. *in suspicionem venire*.

7. *tergiversatio* or *fallax agendi ratio*.

8. *prudentes gravesque*.

9. *rem coram perspicere*.

10. *impetrari* (=to be gained by asking).

11. *legati*.

12. 'on no other condition than if . . .'

13. *compensare*, 'balancing the death of one with the death of many.'

## 119

## Magic of Egypt—I.

I will tell you another story which is within my own experience, not mere *hearsay*.<sup>1</sup> Possibly even you, Apistus, when you hear it, will be forced to believe. When I was still a young man, I was sent to Egypt by my father to improve my education: and when I was living there, I went up the Nile in a boat to see the famous statue of Memnon, which was said to utter *mysterious*<sup>2</sup> sounds at sunrise. And it is true, for I heard the statue uttering, not sounds only but words which could be understood: it *would be tedious*<sup>3</sup> however, just now to tell you all that he said. On my return there happened to be in the boat with me a certain wise and learned Egyptian. It was said that he had lived twenty-three years in an underground temple, while learning the *magic*<sup>4</sup> of the ancient gods. Having conversed with him and greatly admired his wisdom, I became, *sooner than one would have expected*,<sup>5</sup> his companion and familiar friend. And so in the end he persuaded me to leave my slaves behind and travel with him by myself; for (he said), we should have no lack of servants. And so it turned out: for whenever we reached a *resting-place*,<sup>6</sup> he used to take a *wooden bolt*<sup>7</sup> from the door; and put clothes on it, and pronounce a certain *charm*,<sup>8</sup> and immediately the bolt became a man: and then it used to walk about and draw water for us, and cook our food, and do everything that we required.

1. *ex alio auditus*.

2. § 260.

3. § 53, n. (3).

4. *ars magica* (pl.)

5. § 226.

6. *deversorium*.7. *vectis ligneus*.8. *carmen*.

## 120

## Magic of Egypt—II.

Afterwards by pronouncing another charm, he *turned* him *into*<sup>1</sup> a bolt again. Although I begged him to teach me how to do this, I could not prevail upon him, because (as he said) it would not *be good*<sup>2</sup> for me to know. But at last after I had tried for a long time, I succeeded in hearing the words of the charm. On the next day he happened to go out to the *market*,<sup>3</sup> and so I took the bolt and dressed it up and said the words. Wonderful *to relate*,<sup>4</sup> it became a man, and I ordered him to draw me water. When he had brought me back a *jug*<sup>5</sup> full of water, 'stop,' I said, 'don't bring any more water but be a bolt again.' Alas! he would not obey my orders but went on bringing water until the whole house *was flooded*.<sup>6</sup> I was quite distraught with anxiety, since I was afraid that the Egyptian would be annoyed on his return (and so he was!). So I seized an axe and cut the bolt into two pieces. But I *could have wished*<sup>7</sup> that I had not done so. For each part took up a jug and went on bringing water: so that instead of one servant, I now had two. While this was going on the Egyptian came back, and seeing what had happened, uttered his charm and turned them into wood again. Then he *disappeared*,<sup>8</sup> I know not how, and I never saw him after that.

LUCIAN.

1. *convertere in* . . .2. *prodesse, profui, profuturus*.3. *forum et tabernae*.

4. § 150.

5. *amphora*.6. *inundare*.

7. § 53, n. (1).

8. *e conspectu se subducere*.

## 121

**The Soldier and the Snails.**

*In bello parvis momentis magni casus intercedunt.* — CAESAR.

Once Marius had been trying for many days to take a *Numidian* fortress on the top of a hill. He almost lost hope, and began to consider whether he should give up the attempt or wait a little longer for the assistance of fortune, which had often befriended him in the past. At this time a soldier happened to go out of the camp to *fetch water*,<sup>1</sup> and, approaching the fortress on the side remote from the attacking force, he noticed some *snails*<sup>2</sup> crawling among the rocks of the hill. He set about gathering these, and in his eagerness to collect them he was led to climb the rocks higher and higher by degrees, and at last found himself close to the top of the hill. When he saw where he was, the hope was kindled in him of attaining the fortress itself, and raising himself by the branches of a tree and by the rocks, he at last reached the level ground. None of the Numidians saw him, for at the time they were all intent upon the fighting.

Then he examined everything which he thought would be of use to a climbing party, returned by the same way, went to Marius, and told him of his adventure. He urged him to make an attempt upon the fortress, on the side on which he had climbed up, and promised that he would show the way. Accordingly a few days afterwards Marius ordered a fierce attack to be made upon the enemy, and at the same time sent a party, with the soldier to guide them, to climb the hill on the opposite side.

They did so: the defenders were suddenly attacked in the rear, and Marius gained possession of the fortress.

1. to fetch water, *aquare*.

2. snail, *coclea*, -ae.

## 122

## Edgehill.

Things had now so ill an aspect, that many were of opinion that the king should leave the field, though it was not easy to advise whither he should have gone; which if he had done, *he had left*<sup>1</sup> an *absolute*<sup>2</sup> victory to those, who, even at this time, thought themselves overcome. But the king was positive against that advice; well knowing that, *as that*<sup>3</sup> army was raised by his presence and person only, *so*<sup>4</sup> it could by no other means be kept together; and he thought it *unprincely*<sup>4</sup> to forsake them *who had forsaken*<sup>5</sup> all they had to serve him: besides he observed the other side looked not as if they thought themselves conquerors: and therefore he tried all possible ways to get the horse to charge again; easily discerning, by some little attempts which were made, *what a notable impression a brisk one would have made upon the enemy*.<sup>6</sup> And when he saw it was not to be done, he was content with their only standing still. Without doubt if either party had known the constitution of the other, they had not parted so *fairly*; <sup>7</sup> and very probably whichever had made a bold offer had compassed his end upon his enemy.

CLARENDON.

1. 'would have left.'

2. *plenus*.3. 'that army, seeing that it had been . . .' *quippe qui*, § 73.

4. 'unworthy of a prince.'

5. § 102.

6. 'how much they might have shaken the enemy if they had attacked more fiercely.'

7. *aequo Marte*.

## 123

## The Jesuit's Report—I.

(Puritans, *Puritani*.)

I will briefly set forth the *number and character*<sup>1</sup> of the adversaries with whom *we shall have to contend*.<sup>2</sup> *First there are*<sup>3</sup> those determined *heretics*,<sup>4</sup> *whom*<sup>3</sup> we call Puritans: *next*<sup>5</sup> come the Queen's *courtiers*,<sup>6</sup> the Earls of Leicester and Huntingdon, with a few others. But, although they will be supported by money *from the Treasury*,<sup>7</sup> arms and supplies *from the stores of the State*,<sup>7</sup> there is not one of these who has ever seen a camp. The leaders *have long been*<sup>8</sup> given up to *love-making*<sup>9</sup> and pleasure, and will fly from the fight at the first shock of battle. There is not one of them who is *competent*<sup>10</sup> to command an army in the field. In the whole realm there are only two fortresses which could resist a *three days'*<sup>11</sup> siege.

The people have become unwarlike through long-continued *peace*,<sup>12</sup> and are *incapable*<sup>13</sup> of bearing arms, with the exception of a few who have *served*<sup>14</sup> with our enemies in *Flanders*.<sup>15</sup>

*And of these*<sup>16</sup> some are already dead and some have deserted to the Prince of Parma: from which one can readily judge how prompt is their *disposition*<sup>17</sup> to rebel.

1. § 10 (g).
2. *confligere*, § 147.
3. *unum est genus eorum quos . . .*
4. *in ritibus novandis pertinacissimi*.
5. *alterum . . .*
6. *comes, -itis*.
7. *publicus*.
8. § 33 (3).

9. *amores*.
10. 'able.'
11. *ad tertium diem*.
12. *tranquillitas*.
13. *non valere*.
14. § 7, n. (2).
15. *Belgae*.
16. § 5 (e).
17. *voluntas*.



## 124

## The Jesuit's Report—II.

*There is abundance*<sup>1</sup> of corn and cattle in the country, all of which will be at our service and cannot be kept from us.<sup>2</sup> On every side there are safe and roomy<sup>3</sup> harbours, almost all unprotected by fortification. There will be no lack of local pilots,<sup>4</sup> relying upon whose skill we can easily land our forces. To gain control<sup>5</sup> of the kingdom not more than fifteen thousand trained soldiers will be needed<sup>6</sup> with the assistance of our supporters<sup>7</sup> among the English: though of course the larger<sup>8</sup> the force that is sent, especially if it includes cavalry,<sup>9</sup> the more quickly<sup>8</sup> the work will be done, and the less<sup>8</sup> the expense. There will be none for us to overcome but a mere unwarlike mob, quite without<sup>10</sup> military discipline. Many people on many occasions have invaded England: twice only the native race have been able to repel the attacking force. And since they have so often been defeated by foreign foes, we have no reason to fear<sup>11</sup> that, with God on our side we shall be unable to conquer them.

FROUDE.

1. 'the country abounds with . . .' (*abundare*).

2. 'which no one can prevent our men from using freely,' § 59.

3. *amplissimus*.

4. *gubernatores locorum periti*.

5. *potiri*, § 181.

6. § 182.

7. *qui nostris partibus favent*.

8. § 224.

9. 'cavalry is in it' (*inesse*), § 116 (c).

10. *omnino expers*, § 201.

11. § 128, § 70 (b).

## 125

## Melos, 416 B.C.—I.

(Belgium, 1914 A.D.)

The treatment of *Melos by the Athenians*<sup>1</sup> shows us what great wickedness *men*<sup>2</sup> may be driven to commit, *when they*<sup>2</sup> are *intoxicated*<sup>3</sup> with the lust of power, and *think themselves above*<sup>4</sup> all laws of God and man.

The Athenians had reduced to subjection nearly all the islands in the Aegean, and sent an embassy to the island of Melos, urging the people to submit themselves and all their possessions to the sovereignty of *Athens*.<sup>5</sup>

When the ambassadors arrived, the assembly of the Melians was summoned, and they addressed them as follows: 'The Athenian people is by far the most *cultured*<sup>6</sup> in the *world*<sup>7</sup> and it is for the highest interests of<sup>8</sup> humanity that their rule should be as *widespread as possible*.<sup>9</sup> None but a *mad-man*<sup>10</sup> can fail to see this. Besides *we have long been*<sup>11</sup> at war with the Spartans, *mean and uncivilised people*,<sup>12</sup> and it is *unthinkable*<sup>13</sup> that you should be permitted to take their side,<sup>14</sup> or to deprive us of a *military advantage*<sup>15</sup> by remaining *neutral*.<sup>14</sup> You must choose, then, *whether*<sup>16</sup> you will join us at once, or fight us. If you *have the audacity*<sup>17</sup> to do the latter you will surely be crushed.'

1. 'that which the Athenians did in the case of the Melians' (in *Meliis*).

2. *ei . . . qui . . .*

3. *velut ebrii*.

4. *despicere*.

5. 'the Athenians.'

6. *humanus*.

7. *omnes gentes*. special vocab. 'world.'

8. *maxime interesse* (gen.).

9. *quam latissime patēre*.

10. § 120 (a).

11. § 33 (3).

12. *gens sordida ac rudis*.

13. *non tolerari posse*.

14. to take the side of—*favēre*: to be neutral—*neutris favēre*.

15. *opportunitas belli bene gerendi*.

16. § 110.

17. 'if you dare.'

## 126

## Melos—II.

To this the Melians replied, 'We are a small *community*,<sup>1</sup> living in an island of no great size: neither in strength nor resources are we a match for the Athenians. One possession we have which we *prize more highly*<sup>2</sup> even than our lives—the independence which we have inherited from our fathers. *It is our desire*,<sup>3</sup> if you and other nations *will allow us*,<sup>4</sup> to go about our own business<sup>5</sup> and remain neutral. But if you will *not*<sup>6</sup> grant us this, we shall fight to the *bitter end*,<sup>7</sup> and no doubt, *with your superiority*<sup>8</sup> in ships and troops, you can easily overwhelm us. However, we shall *appeal to*<sup>9</sup> the Spartans and their allies to help us, if the Athenians *disregard*<sup>10</sup> the law of nations by invading Melos without any provocation. If they cannot protect us from war, they will *surely*<sup>11</sup> *avenge*<sup>12</sup> us when we have been wrongfully crushed. Moreover we *call upon*<sup>13</sup> the gods, who are wont to succour the innocent against the rage of the oppressor: it *may be*<sup>14</sup> that, trusting in such support, we can succeed in preserving our freedom and our rights.'

1. *populus*.

2. § 194.

3. *optare*.4. *pace Atheniensium . . . licēre* (dat.).

5. special vocab. 'about.'

6. *quod si*: 'will not' use *nolle*.7. *ad extremum exitium*,

8. 'being'—or 'since you are—superior.'

9. *provocare ad* . . .10. *nihili facere*.11. *at* or *at certe*.12. *parentare* (dat.).13. *testari* (acc.).

14. § 53, n. (2).

## 127

## Melos—III.

(ὥς ἀπόλοιτο καὶ ἄλλος ὅτις τοιαῦτά γε ῥέξοι.

So perish he who does the like again ! )

But the Athenians *unaffected by any touch*<sup>1</sup> of pity or sense of right returned a cruel answer : ' You, Melians, are making a great mistake if you let yourselves be *deluded*<sup>2</sup> by false hopes, and put this *phantom of liberty*<sup>3</sup> before your own welfare. The Spartans *will not help you, or they will come too late*.<sup>4</sup> You *appeal* to the gods for succour, but *that*<sup>5</sup> does not disturb us in the least. We Athenians have gods of our own who always stand by the Athenians and take no account of other nations : *they have declared their will*<sup>6</sup> that we shall rule the world. In their help we trust, and *will not scruple to do anything*<sup>7</sup> that seems to our national advantage :<sup>8</sup> the *interest*<sup>9</sup> of the Athenian people *must outweigh*<sup>9</sup> all the rights of others. So you must reconsider the matter and not *allow*<sup>10</sup> yourselves, *with your eyes open*,<sup>11</sup> to hurl your whole community into ruin. *Enough said*.<sup>12</sup> Choose whether you will join the Athenian League or *resist and*<sup>13</sup> suffer the extreme penalty.'

*In spite of this*<sup>14</sup> the Melians adhered to their resolution. The Athenians made war upon them, devastated their country, massacred all the male inhabitants, and made slaves of all the women and children.

Not long afterwards the Athenians were defeated by the Spartans and their allies, and themselves reduced to the *depths of*<sup>15</sup> weakness and degradation.

- |  |   |
|--|---|
| 1. 'not at all ( <i>nihil</i> ) affected.' | 9. 'what is most convenient for               |
| 2. <i>captus</i> .                         | . . . that must outweigh' ( <i>vincere</i> ). |
| 3. <i>libertas, res inanis</i> .           | 10. special vocab. 'allow.'                   |
| 4. 'will bring help either none            | 11. <i>consulto</i> .                         |
| or too late.'                              | 12. <i>quid plura?</i>                        |
| 5. <i>quod</i> , § 124 (b).                | 13. if you resist, pres. partic.              |
| 6. <i>confirmare</i> (acc. and infin.).    | 14. <i>nihilominus</i> .                      |
| 7. <i>nihil non audere</i> .               | 15. § 190 (d).                                |
| 8. <i>e republica Atheniensium</i> ,       |   |

## 128

## After Cannae.

Lucius Paulus, after the loss<sup>1</sup> of the Roman army at the battle of Cannae,<sup>2</sup> was offered a horse by Lentulus<sup>3</sup> on which to<sup>4</sup> make his escape. He refused<sup>5</sup> to survive the disaster, although it was brought about by no fault of his.<sup>6</sup> Being wounded, he rested upon a stone, and there he sat and waited until he was caught and stabbed to death by the enemy. His colleague Varro showed even greater strength of character<sup>6</sup> in<sup>7</sup> facing life after the defeat; and a vote of thanks to him was passed<sup>8</sup> by the Senate and People, because he had not despaired<sup>9</sup> of his country. The remainder of his life proved<sup>10</sup> that it was not through any clinging<sup>11</sup> to life, but through love of his country that he had remained alive.<sup>12</sup> He let his beard and hair grow long,<sup>13</sup> and never after reclined at his meals:<sup>14</sup> he refused the high offices which were offered to him by the people, saying that the country needed magistrates who were more favoured by fortune.<sup>15</sup>

FRONTINUS.

- |  |                                 |
|--|---------------------------------|
| 1. abl. abs.                               | 9. §§ 102, 103.                 |
| 2. § 190 (c).                              | 10. 'he proved by the remainder |
| 3. 'when Lentulus offered . . .            | of his life . . .'              |
| refused . . .' (use <i>nolo</i> ).         | 11. <i>cupiditas</i> gen.       |
| 4. § 69.                                   | 12. <i>superesse</i> .          |
| 5. <i>contrahi sine ipsius culpa</i> . . . | 13. <i>summittere</i> .         |
| 6. <i>constantia</i> .                     | 14. 'took his food reclining.'  |
| 7. special vocab. 'in.'                    | 15. <i>felicior</i> .           |
| 8. <i>gratias agere</i> .                  |                                 |

## 129

## Great Generals.

Many fine things have been said by generals in old times, and it seems *worth while*<sup>1</sup> to mention a few of them.

Leonidas the Spartan, when it was said that the Persians would shoot such a vast number of arrows that they would darken the sun, is reported to have replied, '*Well, we shall fight more comfortably*<sup>2</sup> *in the shade.*'

Tiberius Gracchus, when the Lusitanians told him that they had provisions in their town *for ten years*,<sup>3</sup> *and therefore*<sup>4</sup> were not at all afraid of a siege, replied, '*No matter,*<sup>5</sup> *I shall capture your city in the eleventh year.*' The Lusitanians were so much taken aback by this speech that, *well provisioned as they were*,<sup>6</sup> they surrendered at once.

M. Livius, when Hasdrubal's army was routed, and some of his officers urged him to follow up the enemy and *complete their destruction*,<sup>7</sup> replied, '*Let some*<sup>8</sup> *of them survive to carry the news of our victory to Carthage.*'

Q. Fabius was once urged by his son to capture a certain advantageous position at the cost of a few lives. 'Would you like,' he said, 'to be one of those few?'

FRONTINUS.

1. *operae pretium.*

2. *melius ergo.*

3. § 280, *in.*

4. *quamobrem.*

5. *nihil est.*

6. *quamvis instructi commeatibus.*

7. *ad internecionem.*

8. § 256.

## 130

**The Fate of Manlius.**

Manlius, renowned for saving the Capitol from the Gauls, although he was himself of noble birth, always hated the oppressors of the common people, and was hated by them. He happened once to see in the Forum a man, who had been a fellow-soldier and friend of his own, bound with chains and led off into slavery by his creditor for a debt that he could not pay. Manlius paid the money at once and released the man; and it is said that he took an oath never to let one of his fellow-citizens be so cruelly treated, so long as he himself had any money left. For this reason he sold all his property and showed himself always the friend and *patron*<sup>1</sup> of all poor men. The nobles, however, irritated at this, in their jealousy of Manlius, accused him of attempting to make himself king. As it happened, the trial was held in the Campus Martius from which there was a view of the Citadel and Capitol. Manlius displayed the spoils which he had taken from the enemy, the many crowns and rewards bestowed upon him for valour: baring his body he showed the numerous wounds he had received for his country; and, stretching out his hands towards the Capitol, he pointed to the temples of the gods which he himself had preserved. All were stirred with such admiration of the hero that, if he had been judged there and then, they would doubtless have acquitted him.

But his enemies contrived that the trial should be *postponed*<sup>2</sup> to another place, from which the Capitol was not visible; and there Manlius was condemned and thrown from the Tarpeian Rock.

1. *patron, patronus, -i.*

2. to postpone, *prorogare.*



## 131

## A Stratagem.

Q. Lutatius Catulus *after his defeat*<sup>1</sup> by the Cimbri when *his only hope of escape was in crossing*<sup>2</sup> a river, whose bank was held by the enemy, *displayed*<sup>3</sup> his forces on a hill close by, as if he *intended to encamp*<sup>4</sup> there. He gave instructions to his men that they were not to *unpack their kit*<sup>5</sup> or lay aside their burdens, and no one was to leave his place in the ranks. To increase *the conviction in the minds of the enemy*<sup>6</sup> that he intended to stay there, he ordered a few *tents to be set up*<sup>7</sup> in full view and fires to be kindled: some were to make entrenchments, others to go out and cut wood, so as to *attract attention*.<sup>8</sup> The Cimbri, thinking that *these were genuine preparations*,<sup>9</sup> proceeded to choose a site *for a camp*<sup>10</sup> themselves, and to scatter over the neighbouring country to procure such supplies as were necessary *if they intended to remain*<sup>11</sup> there. This gave Catulus his opportunity not only to *cross the river*,<sup>12</sup> but to *attack*<sup>12</sup> their camp.

FRONTINUS.

1. *pulsus*.  
 2. 'he had one hope of safety  
 if . . .'  
 3. *ostendere*.  
 4. fut. partic.  
 5. *sarcinas solvere*.  
 6. *opinionem hostibus*.

7. *tabernaculum erigere*.  
 8. 'to be seen.'  
 9. *vere agi*.  
 10. § 211 (*d*).  
 11. use fut. partic. (*dat.*)  
 12. *occasio*, genitive of gerund.  
 § 142.

## 132

**Alexander.**

Once, when Alexander was marching with his army through a desert and *waterless country*,<sup>1</sup> some Macedonians happened to meet him who were carrying skins full of water. They, seeing the king (as the midday heat *grew greater*,<sup>2</sup>) almost *fainting*<sup>3</sup> with thirst, ran up to him at once and offered him water in a helmet *to drink*.<sup>4</sup> Alexander asked them with what purpose they were carrying this water. They answered him that it *had been their intention*<sup>5</sup> to give it to their children; but *they had changed their minds*,<sup>6</sup> and preferred the king's health even to their children's lives; *for if they lost them*<sup>7</sup> they could get more children. When they said so, Alexander took the helmet and *was on the point of*<sup>8</sup> drinking when he noticed that the soldiers, who stood round *in numbers*,<sup>9</sup> were all gazing with *greedy*<sup>10</sup> eyes at the water. Much affected *by this*,<sup>11</sup> he at once gave back the water with many thanks into the hands of those who offered it, and would drink none of it himself. 'For,' said he, '*if I drank*'<sup>12</sup> alone all these men here *would faint*.'<sup>12</sup> The soldiers, in admiration of Alexander's noble courage and courtesy, cried aloud that he was the best of leaders, they *cared nothing for*<sup>13</sup> thirst or fatigue, and did not think death itself was *a thing to fear*<sup>14</sup> with such a king. So saying they spurred on their horses and renewed the march in most *cheerful spirits*.<sup>15</sup>

1. *loca arida.*2. *deficere.*3. *ingravescere*, say 'at mid-day.'

4. § 146.

5. *in animo habere, id sui consilii esse.*6. *consilium mutare* (abl. abs.).7. *quibus amissis.* § 218.

8. § 64.

9. special vocab. 'in.'

10. *cupidus.*

11. use relative.

12. 'if I drank . . .'

(but I do not). § 117 (b) (1).

13.  *nihili facere.*

14. meaning of 'to fear'?

15. *alacritas.*

## 133

## Alexander and his doctor.

*Ut quisque est vir optimus, ita difficillime esse alios improbos suspicatur.*

—CICERO.

*Scilicet ut fulvum spectatur in ignibus aurum,*

*Tempore sic duro est inspicienda fides.*—OVID.

There was with Alexander a doctor called Philip, a native of Acarnania, in whom he had the greatest confidence. Once, *when*<sup>1</sup> the king was attacked by a fever and was seriously ill, *this man*<sup>1</sup> was called in to treat him. He *said*<sup>1</sup> that he intended to administer a very strong medicine, *and*, if the king drank *it*,<sup>2</sup> his discomfort might *possibly*<sup>3</sup> increase for a time; but a cure *would* soon be *effected*<sup>4</sup> and he would be restored to *complete*<sup>5</sup> health. Now, as it happened, *just*<sup>6</sup> at this time the king received a letter from Parmenio, one of his generals, warning him to be on his guard against Philip, for he had been bribed by Darius and *was planning*<sup>7</sup> to poison him. Alexander told no one of his warning, *not*<sup>8</sup> his most intimate friends, but hid the letter in his bed. When the time came *for administering the medicine*,<sup>9</sup> Philip entered the king's chamber, carrying a *cup*<sup>10</sup> in his hand. When he *presented*<sup>11</sup> it, Alexander did not shrink, but accepting the cup with one hand, at the same time with the other he gave Philip Parmenio's letter *to read*.<sup>12</sup> So while *the one*,<sup>13</sup> with a cheerful countenance and *without*<sup>14</sup> showing a sign of fear, was draining the cup, *the other*<sup>13</sup> read the letter in which he was accused of the most shameful treachery; and *great as was*<sup>15</sup> his indignation at the slanderous charge, *greater still*<sup>15</sup> was the admiration *he felt for*<sup>16</sup> the wonderful trust and friendship that the king displayed towards him.

1. 'he, when the king . . .  
being summoned . . . said . . .'

2. § 5 (e).

3. *fieri posse ut*. . .

4. *fore ut*. . .

5. *integer*.

6. 'at this very time. . . ' § 265.

7. *consilium inire*  
(gen. of gerund.).

8. 'even of his . . . ' *vel*.

9. *adhibendae medicinae*.

10. *poculum*.

11. *porrigere, -rexi, -rectum*.

12. § 146.

13. 'the former . . . the latter.'

14. special vocabulary 'without.'

15. '*quo plus* . . . ' § 224, or *cum*  
. . . *tum*, § 90.

16. 'was moved by . . . '  
(*permovere*).

## 134

## After Plassey.

The Prince had fled from the field of battle with all speed with which a fleet horse could carry him, and arrived at the city in little more than twenty-four hours. There he called his councillors round him. The wisest advised him to put himself into the hands of the English, from whom he had *nothing worse to fear than*<sup>1</sup> *deposition and confinement.*<sup>2</sup> But he *attributed this suggestion to treachery.*<sup>3</sup> Others urged him to try the chance of war again. He approved the advice and issued orders accordingly. But he wanted spirit to *adhere* even during one day to<sup>4</sup> a manly resolution. He learned that the leader of the revolt had arrived and his terrors became insupportable. Disguised in a mean dress with a *casket of jewels*<sup>5</sup> in his hand, he let himself down at night from a window of his palace, and, accompanied by only two attendants, embarked in a boat on the river. He was taken a few days after his flight and was brought before his enemy. There he flung himself on the ground in convulsions of fear, and with tears and loud cries implored the *mercy, which he had never shown.*<sup>6</sup> The new Prince himself hesitated; but his son, a youth of seventeen, of fierce and cruel nature, urged that he should be put to death. He was led into a secret chamber, to which in a short time the *messengers of death*<sup>7</sup> were sent.

MACAULAY.

1. *nihil ultra* or *gravius*, § 15.

2. 'than lest he should be . . .'

3. 'he rejected this advice as treacherously (*ut insidiosè*) given.'4. *manēre in*.5. *arca gemmarum plena*6. 'the mercy (*venia*) which he himself had shown to nobody.'7. *caedis ministri*.

## 135

## Elizabeth.

When there were so many aspirants for the honour of removing *Jezebel*,<sup>1</sup> and Jezebel was so easy of approach, it was felt that one would at last succeed; and the loyal part of the nation, led by Lord Burghley, formed themselves into an association to protect a life *so vital to them*<sup>2</sup> and apparently so *indifferent to herself*.<sup>2</sup> The subscribers bound themselves to pursue to the death *all manner of persons who*<sup>3</sup> should attempt, or consent to, anything to the harm of her Majesty's person: never to allow or submit to any *pretended successor*,<sup>4</sup> by whom or for whom such detestable act should be attempted or committed: but to pursue such persons to death and act the utmost revenge upon them . . . So *passionate*<sup>5</sup> was public feeling that this *bond was signed throughout the kingdom*,<sup>6</sup> and Parliament was called to pass an Act which would *secure the same object*.<sup>7</sup>

J. A. FROUDE.

1. say 'the Queen' *quam inimici opprobrii causa (Medeam?) appellabant*.

2. *saluti populi necessarius, suae (salutis) neglegens*.

3. *omnes, si qui . . .*

4. *regnum sibi vindicans*.

5. § 9 (a).

6. 'many throughout the whole kingdom, § 233 (d) accepted this oath.'

7. *hoc idem efficere*.

## 136

## King and Parliament.

It was now thought by many that the king had recovered whatever had been lost by former *neglects or mistakes*:<sup>1</sup> so that by defeating the army which had relieved the besieged city, it seemed that he would *gain*<sup>2</sup> no less than if he had captured the city by siege. He was plentifully supplied with all those things which were of *advantage for refreshing*<sup>3</sup> his soldiers, since they were assisted by the shelter of the town, *ease in procuring supplies*<sup>4</sup> and the friendship of the people: while the enemy were weary with long marches, and had been in arms, meeting the attacks of the cavalry, since the day before; now they had to lie out in the fields and had *no source from which*<sup>5</sup> they could procure food for themselves or their horses. And so they seemed likely to fight on unequal terms, since the king was able to fight at once or to await a better opportunity for fighting, but the enemy must break through, or<sup>6</sup> perish in a short time of hunger. Being fully aware of this the leaders of the king's army decided not to fight on the next day, unless some good chance offered of *gaining an advantage*.<sup>7</sup> But things turned out otherwise: for when the enemy's general had arrayed his forces on a hill less than a mile from the town, and had drawn up his line of battle to the best advantage, certain officers were led by youthful rashness and desire of glory to make an attack. Others *in their turn*<sup>8</sup> came up to support them, and when a large number of the soldiers had thus *become engaged*<sup>9</sup> the king at last *could not help*<sup>10</sup> giving battle in full force.

CLARENDON.

1. *vel neglectae vel male gestae res.*2. *proficere.*

3. § 211.

4. *facilis commeatus.*5. *unde*, § 69.6. *aut — aut —*7. *rem bene gerere.*8. *deinceps.*9. *manūs conferre.*

10. § 66.

## 137

## The Word of an Englishman.

*O magna vis veritatis quae contra hominum ingenia, calliditatem, sollicitiam, contraque fictas omnium insidias facile per se ipsa defendit.*—CICERO.

That *honesty is the best policy* is a maxim<sup>1</sup> which we firmly believe to be generally correct, even with respect to the *private relations of individuals*;<sup>2</sup> but with respect to societies, the same is especially true, and *that for this reason*<sup>3</sup> that the life of societies is longer than the life of individuals. It is possible to mention men who have owed great worldly prosperity to *breaches of private faith*;<sup>4</sup> but we doubt whether it be possible to mention a<sup>5</sup> state which has *been a gainer*<sup>6</sup> by a breach of public faith. *The entire history of British India is an illustration*<sup>7</sup> of the great truth that it is not prudent to oppose perfidy to perfidy, and that *the most efficient weapon*<sup>8</sup> with which men can encounter falsehood is truth.

During a long course of years, the English rulers of India, surrounded by allies and enemies *whom no engagement could bind*,<sup>9</sup> have generally acted with sincerity and uprightness; and the event has proved that this way is the most successful. English valour and intelligence *have done less to*<sup>10</sup> extend and to preserve our Oriental Empire than English veracity. What could we have gained by pretence, by concealment, by evasion, by lying, by perjury, by imitating all the ways of our opponents, which would have been of *such value as*<sup>11</sup> the reputation of our countrymen in India of *being the only people on whose word reliance can be placed*?<sup>12</sup>

After MACAULAY.

1. *tritum sermone proverbium*, § 277 (c).

2. *singulorum hominum inter se vita*.

3. *idque eo magis quod . . .*

4. 'craft and treachery in private business.'

5. 'any at all,' § 253.

6. *res suas augere*.

7. 'if we examine the history (*res gestae*) of the British in India

(*apud Indos*), we shall easily understand . . .'

8. *optima agendi ratio*.

9. *nullo iure iurando obstringi posse* or *fide data nequaquam obstringi posse*.

10. *non tantum valere ad* (gerundive).

11. *tanti . . . quanti*.

12. *use nemo nisi and fidem habere*.



## 138

## Nelson.

'*The more I reflect,*' said Nelson to his commander, '*the more*<sup>1</sup> I am confirmed in opinion that *not a moment*<sup>2</sup> should be lost *in*<sup>3</sup> attacking the enemy. They will gain some strength every day and we shall never engage in battle under more favourable conditions of fighting than at present. *The only thing*<sup>4</sup> to be considered is how we can attack them with least risk to our own ships. In this critical situation the honour at least, *if not*<sup>5</sup> the safety of your country is in your hands: to no *British officer*<sup>6</sup> within the memory of man has *so great an issue*<sup>7</sup> been committed. On your decision depends whether *our country shall be degraded in the eyes of Europe*,<sup>8</sup> or whether her name shall be raised *higher*<sup>9</sup> than ever by universal applause. This being so, I beg that you will *devote your utmost care to this one end*:<sup>10</sup> that you may increase the glory of your country and keep down her enemies. For *if you win* the victory in this one naval engagement *you will gain* the greatest renown for yourself and *will establish*<sup>11</sup> our empire for many years.'

SOUTHEY, *Life of Nelson*.

1. § 224.

2. *ne punctum quidem temporis*.

3. *quin statim* . . . § 66.

4. *illud solum*.

5. § 122.

6. *nostrorum legatus*.

7. *res tanti momenti*.

8. *nomen nostrum in contemp-  
tionem venit* (=our country is de-  
graded), *omnibus gentibus*, (=in  
the eyes of all nations).

9. *in maiorem existimationem*.

10. *in hoc tantum incumbere, huic  
tantum studere*.

11. § 116, (c) (3).

## 139

## Athens and Sparta.

*The events* in the first year of the war *made plain*<sup>1</sup> to everybody, what few had up to then been able to foresee, that the war could not be ended without a long and *fluctuating*<sup>2</sup> struggle; for, in the present state of things, *neither side*<sup>3</sup> was able to win a complete victory. *If the Athenians*<sup>4</sup> adopted the course of leaving their territory *unprotected*<sup>5</sup> and keeping all their forces within the ramparts of the town, there was no means of compelling them to give battle. It was impossible for the Spartans to besiege *the great*<sup>6</sup> circuit of the city, and the walls were *too strong*<sup>7</sup> to be breached by their artillery; nor could they reduce it by starvation by *cutting off supplies*,<sup>8</sup> for the harbour was open and ships were always bringing in provisions. On the other hand, as the Spartans lived *far inland*,<sup>9</sup> the naval raids which the Athenians made upon the sea-coast of the Peloponnese had little power to injure them. So, unless *chance intervened to give one side or the other the opportunity*<sup>10</sup> of striking a successful blow, the war would last for ever.

1. 'from the events (*res gestae*)  
... it was manifest ...'

2. *anceps*, *-itis*; *dubius*.

3. *neutri*.

4. indirect: 'if the Athenians—' to the end of the passage is a *report* of the considerations which made people think that there could be no decisive victory for either side.

5. *sine praesidio*.

6. § 270.

7. special vocabulary, 'too.'

8. *commeatūs intercludere*.

9. *procul a mari*.

10. 'chance intervening (*intercedere*, dat.) in the contest, an opportunity was given to either side of—.'

## 140

**Alcibiades at Bisanthe.**

‘Comrades, you have all heard of the great defeat by which Athens has lost the last ships that she had. I have no wish to blame any one for this disaster, nor even to enquire whether by greater care it could have been avoided. The one thing that remains for us is to consider what in these circumstances is the best course for us to adopt. To stay here is quite impossible. The town is well protected by its situation, its fortifications, its garrison and the valour of its defenders, and would not easily be taken by assault. But since the enemy command the land with their army and the sea with their fleets; since all the cities from which we used to draw supplies have been taken, we cannot hold out long. What, then, do I advise? For I am advising you now, not giving you orders, since this day sees the end of my generalship. The best thing, I think, is that you should go to King Seuthes and offer yourselves to him. Brave men—and no one will deny your claim to that title—are always valued and honoured by him; and especially at this time, when the Spartans have got possession of all this country, he will need as many soldiers as possible, and brave ones too.

If you wish it, I myself will beg him to take you into his service, though there can be no better recommendation than the honourable reputation which you have won by your own valour.’

## 141

## Metaurus.

Claudius Nero knew that the *interests of his country demanded the destruction of Hasdrubal*<sup>1</sup> and his forces *before*<sup>2</sup> they could effect a *junction*<sup>3</sup> with the army of Hannibal his brother. He did not feel confidence in the strength of the force under his own command and accordingly made all haste to combine forces with Lucius Salinator, his colleague, to whom the *campaign*<sup>4</sup> against Hasdrubal had been entrusted. At the same time he did not wish that Hannibal, *whom he was facing*,<sup>5</sup> should become aware of his departure. He took a picked force of 10,000 men, and gave instructions to the officers, whom he left behind him, that outposts and guards should be set as before, the same number of watchfires kindled, and the aspect of the camp be kept unchanged, that Hannibal might not notice the *reduced*<sup>6</sup> numbers of the force and attack them in his absence. He succeeded in concealing his *movements*<sup>7</sup> and joined his colleague in Umbria. He would not allow the size of the camp to be increased, fearing lest the Carthaginian might *get wind*<sup>8</sup> of his arrival and refuse battle if he knew the two consuls had joined their strength.

In this way he attacked the unsuspecting enemy with doubled forces, defeated him, and returned to Hannibal *before*<sup>2</sup> the news could arrive. Thus he deceived one of the most cunning Carthaginian leaders and crushed the other, by the same *strategic movement*.<sup>9</sup>

FRONTINUS.

1. 'it was very greatly to the interest of the country that Hasdrubal should be destroyed.'

2. § 95.

3. § 7 (2).

4. *bellum*.

5. *cui oppositus erat*.

6. *deminuere*.

7. *iter, -ineris*.

8. *susplicari*.

9. *consilio et itinere*.

## 142

## The Prince.

*Principis est virtus maxima nosse suos.*—MARTIAL.

*Oculi et vestigia domini, res agro saluberrimae.*—COLUMELLA.

Any king who acquires in war the sovereignty of a country, *differing*<sup>1</sup> from his own in language, manners and national character, often *finds* great *difficulty*<sup>2</sup> in managing it, and I am inclined to think that *without great wisdom, and in addition, the favour of Fortune*,<sup>3</sup> he will be unable to keep it. To succeed in doing so the *readiest* and most *effective*<sup>4</sup> method of strengthening his rule *for the future*<sup>5</sup> is that he should go there himself and take up his abode there. This cannot fail to *produce good results*.<sup>6</sup> *It was what*<sup>7</sup> the Turks did when they conquered Greece; and if they had not gone to live there themselves, *I think*<sup>8</sup> they could not by any other means have kept it under their rule. When a king is present himself and sees the *beginnings of trouble*,<sup>9</sup> he can apply a speedy remedy: but when he is absent he learns of the mischief *only*<sup>10</sup> *when*<sup>10</sup> it has spread so widely and acquired such force that it is quite incurable. *Another point is*<sup>11</sup> that in a new Province, if the king himself is there, the people are *less liable to be*<sup>12</sup> plundered by deputies and other officers. And since the inhabitants have the opportunity of seeing their ruler in person, and freely approaching him, they are more likely to love him if they are well disposed, or to fear him if they are disaffected.

MACCHIAVELLI.

1. 'the inhabitants of which differ . . .'

2. *in difficultate* (gen. of gerund.) *versari*.

3. 'unless to the greatest wisdom the greatest favour of Fortune is added . . .' (use *accedere*).

4. *promptus, utilis*.

5. § 280, *in*.

6. *bene evenire*.

7. *id quod*.

8. *ut opinor*.

9. *tumultus iniens*.

10. *tum primum . . . cum . . .*  
§ 86.

11. § 64, § 124.

12. 'can less easily be.'

## 143

## Aboukir Bay.

Why Bonaparte, after having landed his troops, should not have suffered the fleet to depart, is still uncertain. This at least is known, that it was detained by his command: though he himself *with his accustomed falsehood*,<sup>1</sup> after the *Admiral*<sup>2</sup> was dead, accused him of having lingered on the coast *contrary to orders*.<sup>3</sup> The French fleet arrived at Alexandria: but the harbour through time and the negligence of the *natives*<sup>4</sup> was almost blocked and could not be entered without great difficulty. The Admiral anchored his ships in a neighbouring bay, in such a way that *the first vessel was*<sup>5</sup> placed near the shallows, *the others arrayed*<sup>5</sup> in line in the deep water close to the shore, that *the enemy might have*<sup>5</sup> no opening<sup>6</sup> for attacking them. Before he did this, at Bonaparte's *own suggestion*,<sup>7</sup> he had offered a reward of 10,000 livres<sup>8</sup> *to any skilled pilot*<sup>9</sup> who would take the fleet into the harbour: but no one could be found who dared to take even one vessel of such great size through such a shallow and narrow passage. He had therefore *done his best in the circumstances*<sup>10</sup> and had chosen the most suitable anchorage that was possible, *seeing that it was*<sup>11</sup> an open coast.

SOUTHEY, *Life of Nelson*.

1. *homo mendacissimus*, or *qua erat improbitate*.

2. *præfectus navium*.

3. 'contrary to what he had ordered,' *contra atque . . .*

4. *incolae*.

5. 'the first being placed . . . the others being arrayed . . . the enemy might have . . .'

6. *facultas, opportunitas*.

7. § 10 (*f*).

8. *say denarii*.

9. *si quis gubernator loci peritus . . .*

10. *consilium capere pro tempore ac pro re*.

11. *ut in . . .*

## 144

## Agesilaus.

After the death of *Agis*,<sup>1</sup> his *half*<sup>2</sup> brother Agesilaus was made king, Leotychides, the son of Agis, being passed over. This was brought about mainly by the *urgent advice*<sup>3</sup> of Lysander, who believed, mistakenly as it turned out, that he had so much influence with Agesilaus that, while the latter would be king *in name*,<sup>4</sup> he himself would *in fact*<sup>4</sup> exercise the regal power. Agesilaus was now forty years of age. He was *courageous*,<sup>5</sup> energetic, *capable of bearing*<sup>6</sup> all sorts of hardship, very frugal and temperate, and popular on account of his courteous manners. His bodily *defects*<sup>7</sup> at first were a *hindrance to him in*<sup>8</sup> attaining high office. He was *not only*<sup>9</sup> very short in stature *but also*<sup>9</sup> lame in one leg; and there was an ancient oracle which warned the Spartans to beware of 'a lame reign.'

The cunning Lysander, however, prevailed upon the Spartans not to be deterred *by this*; <sup>10</sup> *he put a different interpretation*<sup>11</sup> upon the oracle. The god did not, he said, in these words signify any bodily infirmity, but meant that the Spartans must not choose a king who was not of the *legitimate stock*<sup>12</sup> of the Heraclidae.

And so Agesilaus gained the throne, and he proved himself a king wise and energetic beyond all expectation; nor was he at all willing to *be led by*<sup>13</sup> Lysander.

1. *Agis*, -idis.2. *non ex eadem matre*.

3. use two verbs—'urging and advising,' § 10 (f).

4. § 221.

5. § 193.

6. *patiens*, § 195 (b).7. *imbecillitas* (use singular).

8. § 211.

9. *accedebat*, § 69.10. *hoc timore*.11. 'when (*cum*) he interpreted the oracle differently.'12. *legitima stirps*.13. *obtemperare* (dat.).



## 145

## Before Columbus.

That the earth is round, in appearance and shape like a ball, may be readily understood *from a story which*<sup>1</sup> was often told me when I was young.

It is said that a merchant left his home to see *the world*.<sup>2</sup> He made his way as far as India and *the thousands of islands which*<sup>3</sup> lie scattered in that ocean. Proceeding on his journey straight on towards the East by land and sea until he *had sailed round*<sup>4</sup> the whole world, he reached at last a certain island where he heard people speak his own language, urging on oxen in the plough with such words as men use in his own country: *this was an unexpected experience*<sup>5</sup> and he could scarcely understand how it could be. *But I say*<sup>6</sup> that he had gone all round the earth and was only a short distance from his own land, *and* that if he had held straight on his course he would soon have arrived *there*.<sup>7</sup> However he *turned back*<sup>8</sup> from that place and, *retracing his steps*<sup>9</sup> until he had *covered*<sup>10</sup> the whole journey in the *reverse direction*,<sup>11</sup> after a long time he returned to his home. Soon after he got there, he found out that he had spent *all this*<sup>12</sup> labour in vain; for the next year setting out again on a short journey by sea, he was driven out of his course by contrary winds and found that he had come to that same island where he had been before, at the end of *his long*<sup>12</sup> travelling.<sup>13</sup>

SIR JOHN MAUNDEVILLE, 1322 A.D.

1. *ex eo quod* . . .
  2. *gentes externae*.
  3. *insulae quae sescentae* . . .
  4. *navigazione cingere*.
  5. 'and since *this* (use relative)
- happened contrary to his expectation,' § 280 *contra, praeter*.
6. *equidem affirmare ausim*.

7. *quo* (= 'and . . . thither').
8. § 7 (1).
9. *eadem vestigia sequi*.
10. 'completed.'
11. *retrorsum*.
12. § 270.
13. *peregrinatio, -onis, f*.

## 146

## Fabius.

*Tu Maximus ille es,  
unus qui nobis cunctando restituis rem.*—VIRGIL.

Every one who has had any education<sup>1</sup> knows what sort of commander Fabius Maximus showed himself<sup>2</sup> in the war against Hannibal; how great was the difference between his prudence and caution and the reckless courage of former Roman generals. His method of procedure<sup>3</sup> was best adapted to the necessities of the situation. This was proved by the results:<sup>4</sup> for when Hannibal had advanced into Italy, young and ardent and already elated<sup>5</sup> by success, and had several times defeated the armies of Rome, the State, having lost many of the best and most experienced<sup>6</sup> soldiers that she had, was plunged into the depths of<sup>7</sup> panic and confusion. In this<sup>8</sup> crisis nothing more fortunate could have happened than that a man<sup>9</sup> should take command of the army, who by continual caution, by never running any risks,<sup>10</sup> would give his countrymen a chance to recover their courage. But<sup>11</sup> Fabius, when he acted thus,<sup>12</sup> seems to have acted in conformity with his natural disposition,<sup>13</sup> and to have been unable to behave otherwise. For when Scipio, after Rome had recovered her strength, urged that they should carry the war into Africa, (saying) that if they did so they would put an end to the struggle, Fabius strongly opposed this plan and gave many weighty arguments against it.<sup>14</sup>

He was over-cautious by nature and nothing could bring him to accept the bolder course, although the actual situation<sup>15</sup> might demand it.

- |   |                                       |
|---|---------------------------------------|
| 1. <i>vel aliquantum doctus.</i>                      | 9. § 241.                             |
| 2. § 161.   | 10. <i>nihil temere periclitari.</i>  |
| 3. <i>agendi ratio.</i>                               | 11. <i>attamen.</i>                   |
| 4. <i>usu evenire.</i>                                | 12. § 87.                             |
| 5. <i>arrogantior.</i>                                | 13. <i>constanter et convenienter</i> |
| 6. in relative clause ('that she<br>had best . . .'). | <i>sibi et ingenio suo.</i>           |
| 7. <i>versari in . . .</i> § 190 (d).                 | 14. <i>multa et gravia loqui.</i>     |
| 8. § 270.   | 15. <i>res ipsa.</i>                  |

## 147

## Great Generals.

*Ratio et consilium propriae ducis artes.*—TACITUS.

If a man intends to *be a successful general*,<sup>1</sup> he needs not only courage and military skill but a *wary kind*<sup>2</sup> of disposition to conceal his own plans while he sees through those of the enemy and anticipates all sudden changes of the *situation*.<sup>3</sup> This may be seen from the sayings of many famous commanders. When Metellus Pius was conducting a campaign in Spain, *some one asked him*,<sup>4</sup> what he intended to do<sup>5</sup> on the next day: 'My friend,' he said, 'if my coat could tell my plans, I would burn it.'<sup>6</sup>

So also M. Licinius Crassus, when he was asked at what time he was going to move his camp, answered: 'Are you afraid that you will not<sup>7</sup> hear the bugle?' L. Paullus used to say that a general ought to be an old man *in character*; <sup>8</sup> *by which he meant*<sup>9</sup> that nothing rash should be done; for rashness is *far removed from*<sup>10</sup> the character of the old. When *some one or other*<sup>11</sup> attacked Scipio Africanus, telling him that he was not sufficiently eager to fight, Scipio is said to have replied, 'My mother bore me to be a general, not a *fighting-man*.'<sup>12</sup>

FRONTINUS.

1. *prospere bellum gerere* or *exercitui imperare*.

2. *cautior*, § 259.

3. § 11.

4. 'being asked by some one,'

§ 258.

5. § 40.

6. 'I would burn my coat, if . . .'

7. § 128, § 42 n. (1).

8. § 221.

9. 'by which opinion he wished to show . . .'  
(*significare*).

10. *alienissimus ab*.

11. § 260.

12. *bellator*.

## 148

## Foundations of Society.

Since mankind by the kindness of Prometheus had acquired *some*<sup>1</sup> divine knowledge, they were the first of all *living things*<sup>2</sup> to acknowledge the existence of the gods, to set up altars to the gods and worship their images.

Then they invented sounds and words by which they could communicate with one another, and proceeded to devise houses and clothing, shoes, beds and food from the earth. Equipped with these *inventions*<sup>3</sup> they lived at first scattered here and there each in his own abode, nor had they any city nor *life in common*.<sup>4</sup> The result was that they were destroyed by wild beasts, for they were everywhere weaker *than these*.<sup>5</sup> The knowledge of the *devices*,<sup>6</sup> *which I have described to you*,<sup>7</sup> was sufficient to enable them to *support*<sup>8</sup> life, but it was of *little*<sup>9</sup> avail against the attacks of the wild beasts: for they knew nothing at all as yet of *social combination*,<sup>10</sup> by which men *render to one another*<sup>11</sup> mutual assistance, and which includes the whole art of warfare.

They tried therefore by crowding together and building towns to preserve themselves. But when they had thus collected, knowing nothing of the principles of social life, they soon began to display violence and to inflict injuries *on one another*,<sup>12</sup> and so frequent disturbances arose and they scattered again. Then Jupiter, fearing that mankind might be destroyed altogether, sent Mercury to bring them shame and justice: for these are the virtues which are *the adornment*<sup>13</sup> of cities and the strongest *bond*<sup>14</sup> of social life.

PLATO, *Protagoras*.

1. § 197, § 256.

2. *animantia*.

3. § 11.

4. *communis vita*.

5. relative.

6. *ars, -tis, f.*

7. use *iste*.

8. *sustentare*.

9. *parum*.

10. *societas, -atis*.

11. *accipere et reddere*.

12. § 274.

13. § 211.

14. *vinculum*.

## 149

## Consistency.

*Nemo doctus unquam mutationem consilii inconstantiam dixit esse.*

—CICERO.

Now suppose that<sup>1</sup> a traveller falls in with a fruit of which he has never seen the like anywhere before. He tastes it<sup>2</sup> and finds it<sup>2</sup> sweet and refreshing. He praises it<sup>2</sup> and resolves to grow the tree in his own garden. But if in<sup>3</sup> a few minutes he is seized<sup>4</sup> with violent sickness: he is convulsed: <sup>4</sup> he is <sup>4</sup> at the point of death: <sup>5</sup> What do you suppose he would do?

Would he not at once change his opinion; say it was a poison, not a food; blame his own folly in tasting it,<sup>6</sup> and caution his friends against it?<sup>7</sup> But if, after a long and violent struggle,<sup>8</sup> he gets rid of the trouble; and finds that, although he is still weak after his<sup>9</sup> sufferings, he is freed from some chronic complaint,<sup>10</sup> which has afflicted him before, he will then return to his original opinion. He will assert, no doubt,<sup>11</sup> that the fruit is an excellent medicine, which, on account of its severe effects, ought to be used only with<sup>12</sup> great caution, and in case of serious illness, but which has great value, and<sup>13</sup> should not be neglected. Would it not be the height of folly<sup>14</sup> to call such a man fickle and inconsistent, because he had more than once altered his judgment? If he had not done so,<sup>15</sup> he would have had no claim to be considered a rational being.<sup>16</sup>

MACAULAY.

1. an imaginary condition,  
§ 117 (a).

2. connect: 'which when, being tasted, he finds . . . he immediately praises . . .'

3. § 123.

4. connect: 'having become very sick, he falls into such anguish that he is . . .'

5. § 64.

6. § 73.

7. what does this mean?

8. *perturbatio*, -onis.

9. § 270.

10. *valetudo diutina* or *assidua*.

11. *scilicet* or *nempe*.

12. *non sine* . . . *adhibendus*.

13. 'on account of its great value' (*utilitas*).

14. use *summus*, § 190 (d).

15. 'which if he had not done . . .

16. *homo et rationis particeps*.

## 150

**A blessing in disguise.**

The case is much the same<sup>1</sup> if one looks at the *French Revolution*.<sup>2</sup> That event was a new *phenomenon*<sup>3</sup> in politics. Nothing that had gone before enabled any person to judge<sup>4</sup> with certainty of the course which affairs might take. At first there was a *display*<sup>5</sup> of moral reforms, the correction of abuses; and honest men rejoiced.

Then, with the growth<sup>6</sup> of ill-feeling, came quarrels, commotions, confiscation, proscription: shortly afterwards distress, loss of credit,<sup>7</sup> civil war, foreign war: the result being that a military commander usurped the supreme power and became so great a tyrant<sup>8</sup> that he menaced the independence of every nation in Europe. When he had been conquered and sent<sup>9</sup> into banishment, new changes again followed, until at last, to the joy of us all,<sup>10</sup> the Republic was established, and the people, with much more favourable conditions of existence than ever before, have raised their country to the highest point of prosperity and honour. Who then would venture to say that the French Revolution has not in the end been a great blessing to the French? There is a well-known saying of Solon,<sup>11</sup> 'Call no man happy till he is dead';<sup>12</sup> and in writing of events you will be rash to praise or blame a movement without waiting<sup>13</sup> to see its results. *After MACAULAY.*

1. *eadem fere est ratio.*

2. 'rising (*motus*) of the Gauls for the sake of revolution (*res novandae*).'

3. § 11.

4. say 'No one, using experience of the past, could imagine (*mente prospicere*) . . .'

5. use *ostentare*.

6. *ingravescere*, § 218.

7. *corrupta fides*.

8. 'reached so great a tyranny' (*dominatio*).

9. *relegare*.

10. 'a thing which delighted us all' (*id quod . . .*).

11. *illud Solonis*.

12. *vita excessisse* or *functus esse*.

13. 'unless you wait (§ 116 (c) (2)) for the event, you will rashly praise a . . .'

## 151

**The justification of discipline.**

It was the custom with many of the Greeks that when any one had fulfilled a public duty as an elected official, he should be called to judgment before the people that he might render account of all that he had done while he was in power. An opportunity was afforded for any one to accuse him who thought that he had reason to complain of insulting or injurious treatment. In accordance with this custom when the famous ten thousand, after the death of Cyrus, had struggled through the midst of their enemies and reached the Black Sea at last, Xenophon, the Athenian, was accused by an Arcadian soldier of having assaulted him and struck him with a stick. He was asked by Xenophon, who at first did not remember him, who he was, and when and for what reason the alleged blows had been struck.

When he had answered these questions, 'Yes,' said Xenophon, 'I recall it now, and I will tell you the whole story, gentlemen. After a fight with the natives, this man was ordered to carry a wounded soldier, that he might not fall into the hands of the enemy; shortly afterwards he tried to bury the man, though he was still alive and his limbs moved, his excuse being that he could not carry him any longer. When I saw this I struck the wretch with my stick.' All cried that Xenophon had done very well in dealing with such wicked and heartless conduct. The Arcadian deserved not beating only, but even death, for having preferred his own comfort to the life of a comrade.



## 152

## Foresight.

*Ingenii magni est praecipere cogitatione futura.*—CICERO.

*Serum est cavendi tempus in mediis malis.*—SENECA.

The Romans, then, on this occasion did what ought to be done by *every wise prince*,<sup>1</sup> whose duty it is not only to provide a remedy for present evils, but at the same time to *anticipate*<sup>2</sup> those which are likely to happen; for by foreseeing evils at a distance *we*<sup>3</sup> can easily succeed in checking them, but if *we* wait till they have surrounded us, *the time*<sup>4</sup> is past, and the malady is incurable.

*It*<sup>5</sup> happens then *as it does*<sup>5</sup> to physicians, in treating a disease, which in the commencement is *easy to cure*<sup>6</sup> and difficult to understand;<sup>6</sup> but afterwards when it has neither been recognised in *good time*<sup>7</sup> nor treated with the proper remedies, *it becomes easy to understand and difficult to cure*.<sup>8</sup>

And this is what *generally*<sup>9</sup> happens in the case of a state which is managed by wise men. For they, by foreseeing future events, quickly check the evils which *might*<sup>10</sup> arise from them.

But if, from *want of foresight*<sup>11</sup> in the rulers, these evils grow to such an extent that *any one*<sup>12</sup> can perceive them, they are already *too great*<sup>13</sup> to be cured.

MACCHIAVELLI.

1. § 277 (c).

2. *consilio praevertere*.

3. 'we' here is *indefinite* = 'one.' In Latin the *second person* should be used.

4. *iustum medendi tempus*.

5. *idem . . . quod . . .*

6. *ad sanandum . . . ad cognoscendum*.

7. *mature*.

8. 'it is easily understood and repressed with difficulty.'

9. special vocab., 'general.'

10. § 53, n. (2).

11. *imprudencia*.

12. § 254.

13. special vocab., 'too.'

## 153

## The Professional Athlete.

Galen denies that the life of *an athlete*<sup>1</sup> is good either for the man himself or for the state. 'The mind,' he says, 'is higher than the body; for the mind *we share with the Gods*,<sup>2</sup> the body with the animals. And so those who attend to their bodies only have no share in that divine blessing: their mind is crushed and *stifled*<sup>3</sup> beneath *their*<sup>4</sup> mass of flesh and bone. Nay, even *with regard to*<sup>5</sup> the body they do not *make the best of life*.<sup>6</sup> They neglect the good old rule of health, which prescribes moderation in all things, and spend their lives in *over*<sup>7</sup>-exercising, *over*<sup>7</sup>-eating, *over*<sup>7</sup>-sleeping, more like pigs than men. The result is that they *seldom live*<sup>8</sup> to an old age, or if they do, they have *shattered constitutions*<sup>9</sup> and suffer from all kinds of disease. Even in their youth they have neither *health*<sup>10</sup> nor beauty: their bodies soon become *shapeless and bloated*,<sup>11</sup> and their faces *scarred*<sup>12</sup> and unsightly.

Even their *vaunted*<sup>13</sup> strength, while it *may*<sup>14</sup> be of use for ploughing or digging, is quite useless for the life of a soldier.

They cannot endure heat and cold, or be content, like Hercules, with *one*<sup>15</sup> garment winter and summer, or sleep out on the ground in the open air.

1. *athleta*, -ae (use plural.)

2. 'we have in common with . . .' (*communis*).

3. use *extinguere*, -xi, -ctum.

4. § 270.

5. *quod attinet ad* . . .

6. *condicione optima frui*.

7. *ultra modum*, use asyndeton § 16 (2).

8. *raro* (*pervenire*).

9. *valetudo infracta*.

10. *valetudo firma*.

11. *crassitudine deformis*.

12. *vulneribus contusus*.

13. use *ille*.

14. § 53, n. (2).

15. 'one at a time,' § 284 (b).

## 154

**Exercise.**

The best kinds of exercise, according to the famous physician Galen, are those which *combine bodily exercise with mental recreation*,<sup>1</sup> such as hunting and *ball-play*.<sup>2</sup> But playing ball, he says, *has this advantage*<sup>3</sup> over hunting, *that*<sup>4</sup> its cost is small and a *poor*<sup>5</sup> man can afford to take exercise in this way, while even a *busy man*<sup>5</sup> can find time for it. Moreover this kind of play *can be practised*<sup>6</sup> either strenuously or gently, and at all times and seasons; *and also it exercises*<sup>6</sup> every part of the body, legs, hands and eyesight alike, and gives pleasure to the mind besides. *If*<sup>7</sup> *one*<sup>8</sup> compares it with athletic exercises, which are apt to make men slow, or *produce one-sided development*,<sup>9</sup> one finds that ball-games make them strong and active, and *develop*<sup>10</sup> all the qualities which are most necessary for a soldier. Finally *there is no*<sup>11</sup> danger in it, and you cannot go away from a game of ball with your limbs *badly bruised*<sup>12</sup> or even broken, as often happens to those who *take part in wrestling bouts*.<sup>13</sup> *So much for*<sup>14</sup> Galen's opinion; it is doubtless very sound, with the exception of his last remark. If he had lived in our day, I fancy he would have thought differently about that matter.

1. 'which not only exercise the bodily strength, but also give (*subministrare*) pleasure to the mind.'

2. *pila* (may be used *alone* for ball-play): 'to play ball' = *pilā ludere*.

3. *praestare* (dat.).

4. 'in the fact that,' § 124, (a).

5. condense: 'A poor man at small cost, a busy man in a short space of time can . . .'

6. use *cum . . . tum . . .* (not only, but also).

7. *quodsi*.

8. use *second person*.

9. this may be simplified by giving its *full meaning*.

10. *excolere*, -*colui*, -*cultum*.

11. use *carēre*.

12. *contundere*, -*tudi*, -*tusum*.

13. 'contend in the wrestling-school' (*palaestra*).

14. *hactenus de . . .*

## 155

## The City of Virtue.

I might express the nature of this virtue, which philosophers pursue, *by comparing it to a city.*<sup>1</sup> Suppose, then, that there is<sup>2</sup> a city, so ordered that all its citizens live happily, all of them wise and brave, just and temperate, of a goodness almost divine.<sup>3</sup> Now, whereas<sup>4</sup> among us most men rob and do violence to their neighbour,<sup>5</sup> greedily coveting<sup>6</sup> the good things of other people, in that city one would never see anyone attempting anything of the kind, but they would enjoy their citizenship together in peace and harmony. And no wonder:<sup>7</sup> for the motives which, as I imagine, raise<sup>8</sup> disturbances and quarrels in other communities, and make<sup>8</sup> men plot mischief one against another, are all wholly removed from among them in this city of ours. No one there is greedy for gold or for luxury<sup>9</sup> or for glory, so that he is led into violence for the sake of them, for they have done without<sup>10</sup> these things a long while, not regarding them as at all necessary in a good city.

So they live a calm and happy life without fear of violence, enjoying<sup>11</sup> good laws and liberty and kindly social intercourse.<sup>12</sup>

LUCIAN, *Hermotimus*.

- |   |   |
|---|---|
| 1. <i>in similitudinem civitatis.</i>           | 7. <i>nec mirum.</i>                    |
| 2. 'let there be . . .'                         | 8. <i>ea quae excitant . . . quorum</i> |
| 3. 'little inferior to the gods<br>themselves.' | <i>causā . . .</i>                      |
| 4. 'cum enim . . .'                             | 9. <i>luxus, -ūs.</i>                   |
| 5. § 275.                                       | 10. use <i>carēre</i> (abl.) § 73.      |
| 6. <i>appetere.</i>                             | 11. <i>uti.</i>                         |
|   | 12. <i>humana societas inter se.</i>    |

## 156

## Anacharsis.

ANACH. You have told me a great deal, Solon, about *your gymnastics*<sup>1</sup> and your games, with which you are accustomed to train and *develop*<sup>2</sup> the bodies and the strength of your young men. *I may tell you*<sup>3</sup> that we look upon all games of this kind as a pursuit for idlers, in *which they engage to amuse themselves*,<sup>4</sup> rather than as a serious training for men *who mean to*<sup>5</sup> fight in battle and defend their country against her enemies. *No doubt*<sup>6</sup> if you wish to repel an invasion, you mean to advance to battle naked and smeared with oil, as if you were *challenging the enemy to a wrestling bout*!<sup>7</sup> *But what then?*<sup>8</sup> Will not the enemy attack you armed with swords and sharp spears, and javelins too and arrows, all of which they can handle well because they have been accustomed to their use from boyhood?

SOLON. We have spears and swords too, Anacharsis, and we are not wont altogether to neglect the use of weapons, and *military*<sup>9</sup> training. But your way of carrying arms every day is not in *accordance with our custom*:<sup>10</sup> *the conditions of our life are very different*<sup>11</sup> from yours. *You need to have your weapons always ready to hand, because you live*<sup>12</sup> under no *system of law*<sup>13</sup> or government and enemies are always threatening you on every side. But we, who live in peace, *for the most part*,<sup>14</sup> and within a walled city, *are*<sup>15</sup> not in the same danger of war as you are: besides we all share the protection of the law and there are *police*<sup>16</sup> and judges and prisons to punish, if one citizen wrongs another. So with us to wear a sword or *to appear armed in public*,<sup>17</sup> except in time of war, is *an offence punishable by law*.<sup>18</sup>

LUCIAN.

1. *gymnicæ istæ exercitationes*.2. *excolere, erudire*.3. *use vero*.4. 'undertaken (*suscipere*) for the sake of amusement' (*animi voluptatisque*).5. *use volo*, § 70 or future partic. § 40.6. *nempe*.7. *ad palæstræ certamina provocare*.8. *quid vero?*9. *in armis*.

10. § 185.

11. 'who live under a very different condition of life . . .'  
§ 274.

12. 'for you living . . . there is need . . .'

13. *certæ leges*.14. *plerumque*.15. *use versari*.16. *custos, -odis*.17. *in publicum prodire*.18. *lege sancire, -xi, -ctum = to prohibit by law under penalty*.

## The form of a Roman Letter.

In an English letter we have :

1. The place of writing and date }
2. The greeting : 'Dear ——' } at the beginning.
3. The concluding assurance and signature :  
'yours sincerely ——.'

In a Roman letter 2 *and* 3 are combined *at the beginning* ; the full formula being, *Cicero Attico salutem dat plurimam* (s.d.p.), but this is generally shortened, e.g. *Cicero Attico sal. or s.* (In writing to a member of the family or familiar friend *suo* or *suae* is often added, e.g. *Tullius s.d. Terentiae suae . . .*)

The longer formula and such additions as *s.c.b.* or *b.e.* (*si rales bene* or *bene est*) are for more formal correspondence.

The place of writing (our address) and the date, if given, come *at the end* : the place being generally Abl. sometimes Locative

*data (or d.) prid. Non. Nov. Brundisio or Brundisi.*

November 4th, Brundisium.

When the writer speaks of himself as writing or sending the letter (or of circumstances at the time which affect the writing or sending) he uses a *Past Tense instead of the Present* : that is to say he takes the *point of view of the receiver* of the letter.

*e.g. I have nothing whatever to write about.*

becomes *Nihil habebam, quod scriberem.*

*Ego has litteras Athenis dedi, cum ibi IV dies fuisset.*

*I write this from Athens where I have been for four days.*

In this connection Past tenses will naturally become **Pluperfect.**

*Neque enim quicquam novi audieram et ad tuas omnes pridie rescripseram.*

*For I have heard no news and I answered all your letters yesterday.*

But this use of tenses appears generally at the **beginning or the end** of a letter, and must not be extended to general statements.

*e.g.* I am always glad to get your letters  
is *Semper libenter litteras tuas accipio.*

Note that with the **epistolary Past** adverbs referring to Present time may be retained.

*plura scribam ad te cum constitero, nunc eram plane medio mari.*  
I will write more when I am settled, *now I am* all at sea.

## 157

## A Letter.

PARIS.

Oct. 5th.

MY DEAR TULLIUS,

I write this in such a state of amazement that<sup>1</sup> I scarcely know where I am. I have seen here not *once or twice*,<sup>2</sup> but often, *not to say*<sup>3</sup> daily, a simply incredible thing: *the sort of thing one might*<sup>4</sup> find in a poet's dreams. *To cut a long story short*,<sup>5</sup> I have seen with *my own eyes*<sup>6</sup> a man flying through the air in a *sort of*<sup>7</sup> machine. And he did not merely make a short *flight*<sup>8</sup> near the ground, but went a long way, so high above the earth that birds could scarcely *keep up with*<sup>9</sup> him, or the eye follow his flight. *The courage and recklessness of men!*<sup>10</sup>

They do not shrink from imitating *the*<sup>11</sup> daring venture of Daedalus.

1. 'when I write this I scarcely know where I am for amazement,'  
§ 281, *prae*.

2. special vocab., 'once.'

3. § 15 'to.'

4. *qualis*.

5. *quid plura?*

6. *his oculis*.

7. § 259.

8. *cursus*.

9. *volatu adaequare*.

10. 'O rash and fearless race of men!' exclamatory *accusative*,

11. use *ille*,



There are many like *Daedalus*<sup>12</sup> here, and, *I can assure you*,<sup>13</sup> a good many like Icarus as well. For *trusting*<sup>14</sup> as they do to a machine, unless all goes well, *they are certain*<sup>15</sup> to come headlong to the ground. The machines are *something like this*:<sup>16</sup> their shape *closely resembles that of*<sup>17</sup> a bird, with huge wings, spreading more than thirty feet wide, a very long tail, and a body constructed of the *lightest*<sup>18</sup> possible material. In this there is a place *for the traveller to sit*<sup>19</sup> and guide its course; and also there is some sort of power *in it*<sup>20</sup> which drives with incredible speed *in some mysterious way*,<sup>21</sup> a kind of wheel fastened to the front: by the *driving*,<sup>22</sup> or perhaps I should say the *dragging, force*<sup>22</sup> of this the machine, supported by its wings, moves through the air. But how can I explain these wonders to you—‘*the blind leading the blind*’?<sup>23</sup> *I should like you to come*<sup>24</sup> as soon as you can and see for yourself. Take care of yourself and do not forget me. Farewell.

12. use plural of *Daedalus*.

13. ‘believe me.’

14. *confidere*, § 173.

15. ‘there is no doubt that—’

§ 67.

16. ‘something’ = *fere* ‘like’ (-*ūs*).

this,’ § 271 (b).

17. ‘is very like (that) of birds,’

18. *levissimi ponderis*.

19. §§ 68-69.

20. *insitus*.

21. § 260.

22. *impulsus* (-*ūs*) *vel tractus*23. ‘*ignarus ignaro, ut aiunt, . . .*’

24. § 53, n. (1).

## 158

## The Dutch.

This great defeat so humbled the States,<sup>1</sup> that they made all possible haste to send commissioners into England to mediate for a treaty, and a cessation of arms; who were received<sup>2</sup> very loftily by Cromwell, and with some reprehension for their want of wariness in entering into so unequal a contention: yet he declared a gracious inclination to a treaty, till the conclusion whereof he could admit no cessation; which being known in Holland they would not stay so long under the reproach and disadvantage of being besieged and shut up in their ports; but made all possible haste to prepare another fleet, strong enough to remove the English from their coasts; which they believed was the best expedient<sup>3</sup> to advance their treaty: and there cannot be a greater instance of the opulency of that people, than that<sup>4</sup> they should be able, after so many losses, and so late a great defeat, in so short a time to gather a strong fleet enough together to visit those who had so lately overcome them, and who shut them within their ports.

CLARENDON.

1. 'the States were so humbled by—' (*demissi animo*).

2. 'to whom, being loftily received, Cromwell while (*cum*) he blamed (them). . . nevertheless declared that he would graciously (*pro benignitate sua*) accept terms of peace and treaty, but on the understanding that

(*ita ut*) he would not (*volo*) cease fighting, before the treaty was completed.'

3. *qua ratione*.

4. 'and from no fact (*neque ulla ex re*) can it be better understood how opulent that people is, than the fact that . . .' (*quam quod . . .*)

## 159

**St Augustine and the Beggar.***vivitur exiguo melius.**(Translate this piece freely.)*

Passing by a village in the territories of *Millan*,<sup>1</sup> saith *St. Austin*,<sup>2</sup> I saw a poor beggar that had got, belike, his belly full of meat, jesting and merry. I sighed, and said to some of my friends that were then with me, what a deal of trouble, madness, pain and grief do we sustain and exaggerate unto ourselves, to get that secure happiness which this poor beggar hath prevented us of (*i.e. anticipated us in procuring*) and which we peradventure shall never have? For that which he hath now attained with the begging of some small piece of silver, a temporal happiness, and present heart's ease, I cannot compass with all my careful windings and runnings in and out. And surely the beggar was very merry; but I was heavy: he was secure, but I was timorous.

And if any man should ask me now, whether I had rather be merry, or still so solicitous and sad, I should say merry.

If he should ask me again, whether I had rather choose to be as I am, or as this beggar was, I should surely choose to be as I am, tortured still with cares and fears; but out of *peevishness*,<sup>3</sup> and not out of truth.

R. BURTON, *Anatomy of Melancholy*.

1. Millan (Milan), *Mediolanum*.
2. Austin, *Augustinus*.

3. *Peevishness, perversitas*.

## 160

## Blake and Van Tromp, 1654.

The battle continued very hot and bloody on both sides, from six of the clock in the morning till one in the afternoon ; when the admiral of Holland, the famous Van Tromp, whilst he very signally performed the office of a brave and bold commander, was shot with a *musket bullet*<sup>1</sup> into the heart, of which he fell dead without speaking a word. This blow broke the courage of the rest ; who seeing many of their companions burnt and sunk, after having endured very hot service, before the evening, fled, and made all the sail they could towards the Texel : the English were not in a condition to pursue them ; but found themselves obliged to retire to their own coast, both to preserve and mend their maimed and torn ships, and refresh their wounded men.

The battle was the most bloody that had been yet fought, *both sides*<sup>2</sup> rather *endeavouring*<sup>3</sup> the destruction of their enemy's fleet than the taking of their ships. On the Hollanders' part, between twenty and thirty of their ships of war were fired or sunk, and above one thousand prisoners taken. The victory cost the English dear too ; but they lost only one ship which was burned : and two or three more, though carried home, were disabled for further service.

CLARENDON.

1. say *telo*, or *glande* (a sling-bullet).

2. § 279.

3. *Illud potius spectantes ut . . . quam ut. . . .*

## 161

**Panic in London.**

*Sept. 7th*, 1666.—In the midst of all this calamity and confusion, there was, I know not how, an alarm begun that the French and Dutch, with whom we were now in hostility, were not only landed, but even entering the City. There was, in truth, some days before, great suspicion of these two nations joining, and now that they had been the occasion of firing the town.

This report did so terrify, that, on a sudden, there was such an uproar and tumult that they abandoned their goods (which they had saved from the fire and carried into the fields) and taking what weapons they could come at, they could not be stopped from falling on some of those nations whom they casually met, without sense or reason. The clamour and peril grew so excessive, that it made the whole Court amazed, and they did with infinite pains and great difficulty, reduce and appease the people, sending troops of soldiers and guards to cause them to retire into the fields again, where they were watched all this night.

EVELYN'S DIARY.

## 162

## For Oratio Obliqua (see §§ 151-158).

Worn out by age and ill-health *the old man felt*<sup>1</sup> that his strength was failing and his end was near: he called all his sons to his *bedside*<sup>2</sup> and thus addressed them: '*My children*,<sup>3</sup> I wish to speak a few words to you before I die. If you love me, you will *attend to*<sup>4</sup> what I now say. You have now known me for many years, *without ever*<sup>5</sup> having reason to *complain*<sup>6</sup> of my treatment of you.'

'Have I not always *done my best to*<sup>8</sup> show you every kindness in my power and to protect you from all harm? Do you not think that you ought to be grateful to me for the good service I have rendered to you? To-day *I am to die*,<sup>9</sup> and I leave you all my property.

'You are *in the prime of life*<sup>10</sup> and may hope to live and enjoy this wealth for many years. But I shall be *in my grave*,<sup>11</sup> and for the dead *honourable burial*<sup>12</sup> is the only solace there can be.

'I have never asked you for anything before and shall never *trouble*<sup>13</sup> you again: if this request is granted me it will not cost you much. Build me then a sepulchre worthy of the position in which I have lived, that my enemies may not despise me, when I am dead. Grant me this, surely a *trifling boon*,<sup>14</sup> and the *gods*,<sup>15</sup> who honour dutiful affection, will *bless*<sup>16</sup> you ever after.'

1. 'the old man . . . when he felt . . . having called . . . thus addressed them.'

2. *ad lectum*.

3. in O.O. 'He wished to speak . . . to his children.'

4. *attente audire*.

5. *nec unquam*.

6. *habere cur* (or *quod*) with subj.

7. say 'of my fatherly attitude (*animus*) towards you.'

8. *id agere ut* . . .

9. future participle.

10. *iuventute florere, in aetatis flore esse*.

11. 'dead.'

12. *sepulcrum honestum*.

13. *molestus esse*.

14. *exiguum munus, res sane levissima*.

15. *di immortales*.

16. *favere* (dat.).

## 163

**The Dutch in the Thames.**

*June 8th, 1667.*—To London, alarmed by the Dutch, who were fallen on our fleet, by a most audacious enterprise entering the very river with part of their fleet, doing us not only disgrace, but incredible mischief in burning several of our best men-of-war lying at anchor and moored there, and all this through an unaccountable negligence in not setting out our fleet in due time. This alarm caused me, fearing the enemy might venture up the Thames even to London (which they might have done with ease, and fired all the ships in the river too), to send away my best goods, plate, etc., from my house to another place. The alarm was so great that it put both country and city into fear, a panic, and consternation, such as I hope I shall never see more; everybody was flying, none knew why or whither. Now there were land-forces despatched to hinder the Dutch from landing; they were fortifying the castle and blocking up the river with chains; but the resolute enemy broke through all and set fire on our ships and then retreated.

EVELYN'S DIARY.



## 164

**The Great Fire of London.**

Oh, the miserable and calamitous spectacle ! such as haply the world had not seen since the foundation of it, nor can be outdone till the universal conflagration thereof. All the sky was of a fiery aspect, like the top of a burning *oven*,<sup>1</sup> and the light seen above forty miles round about for many nights.

God grant mine eyes may never behold the like, who now saw above ten thousand houses all in one flame ! The noise and cracking and thunder of the impetuous flames, the shrieking of women and children, the hurry of people, the fall of towers, houses and churches, was like a hideous storm ; and the air all about so hot and inflamed, that at the last one was not able to approach it, so that they were forced to stand still and let the flames burn on, which they did for near two miles in length and one in breadth. Thus I left it this afternoon burning, a resemblance of Sodom, or the last day.

It forcibly recalled to my mind that passage—‘For here we have no abiding city’ : the ruins resembling the picture of Troy.

London was, but is no more ! Thus I returned.

EVELYN’S DIARY.

1. *oven* = *camina*.

## 165

**The Great Fire of London.**

*Sept. 3rd, 1666.*—The fire having continued all this night (if I may call that night which was as light as day for ten miles round about, after a dreadful manner), when conspiring with a fierce eastern wind in a very dry season, I went on foot to the same place ; and saw the whole south part of the city burning . . . The conflagration was so universal, and the people so astonished, that, from the beginning, I know not by what despondency or fate, they hardly stirred to quench it ; so that there was nothing heard or seen but crying out and lamentation, running about like distracted creatures, without at all attempting to save even their goods . . . For the heat, with a long set of fair and warm weather, had even ignited the air and prepared materials to conceive the fire, which devoured after an incredible manner, houses, furniture, and everything. Here we saw the Thames covered with goods floating, all the barges and boats laden with what some had time and courage to save, as, on the other side, the carts, etc., carrying out to the fields, which for many miles were strewed with goods of all sorts, and tents erecting to shelter both people and goods.

EVELYN'S DIARY.

## 166

**Brave Belgium !**

It is the duty of Belgians to-day, however terrible their misfortunes have been, not to sink to mere complaining nor to dwell on their misery, but to prove themselves worthy of their soldiers, who have been, one and all, heroes.

Until to-day our nation has known no danger. We were too sure of the morrow. We lived like rich people who had no knowledge of want. War, we thought, was the business of others. But war has come upon us, fierce and terrible, when least we expected it. Like a great mountain crashing downward, the Empire of William Hohenzollern has overwhelmed us. We were alone ; we were few. We were attacked with treachery and lies. Into the old forts of Liège we threw ourselves in desperate haste. We had, as it were, to invent courage and resource for ourselves ; we had to manufacture a tragic spirit of resistance. All that we did in a day, an hour, a moment.

And in that moment we won the admiration of the world.

EMILE VERHAEREN, *La Belgique Sanglante*  
(Eng. transl. : Constable.)

## 167

## Germany and Belgium.

(cf. Caesar de Bell. Gall. vi. 23.)

Many things that the Germans have done are brutal and wicked ; but the most horrible and detestable is the fact that they have displayed such relentless cruelty towards the Belgians.

This is a people not only most devoted to the cultivation of all the arts of civilisation, but entirely free from all suspicion of aggression ; and they had no reason to expect such treatment. What makes it worse (an additional point is) that, although much more powerful than the Belgians, the Germans did not invade their country openly and honourably but by craft and treachery. To the very last hour they endeavoured by flattery, lying and false pretences to delude those whom they intended soon to attack : their object being to remove all fear of danger and crush a people who were living in tranquillity and quite unprepared for war. In doing this they have aroused so bitter and universal a hatred of Germany among the Belgians, that it will be handed down by fathers to children to the remotest posterity, and no one can say when it will be extinguished : if it is possible for any feeling in mortal hearts to be immortal, this hatred will endure for ever.

*After* VERHAEREN.

## 168

**Germans in Belgium.**

At the beginning of the war small parties of Uhlans began appearing in the villages. They would stop for a short time and ask a few questions and then go on somewhere else. At first they showed themselves mild and harmless. They were restrained by the fear of ambush, a danger which they knew was always threatening them, and preferred to conciliate the friendship of the people rather than excite their enmity.

They were humane not by nature but by a cunning pretence.

But later, when the Germans invaded the country, no longer in small parties, but in great force, then the true German arrogance and cruelty made their appearance. Then, when all dread of vengeance was removed, they savagely ill-treated the people to whom at first they had professed friendship: they plundered and burnt the towns, they massacred the inhabitants without distinction of age or sex. Every one now knows how much bloodshed and burning and ruin is required to sate the fury of the Germans.

*After VERHAEREN.*

## 169

**Anger and Madness.**

There is no difference betwixt a mad man and an angry man, in the time of his fit.<sup>1</sup> Angry men are void of reason, inexorable, blind, like beasts and monsters for the time, say and do they know not what. How can a mad man do more? As Terence says in the comedy, 'with anger I am beside myself' (*i.e. not my own master*). If these fits<sup>1</sup> be immoderate, continue long, or be frequent, without doubt they provoke madness. Montanus, the physician, had a melancholy Jew<sup>2</sup> to his patient; he ascribes this for a principal cause, that he was easily moved to anger. Ajax had no other beginning of his madness; and Charles the Sixth, that lunatick French king, fell into this misery, out of the extremity of his passion, desire of revenge, and malice; incensed against the Duke of Britain, he could neither eat, drink, nor sleep for some days together: and in the end about the calends of July, 1392, he became mad upon his horse-back, drawing his sword, striking such as came near him promiscuously,<sup>3</sup> and so continued all the days of his life.

R. BURTON, *Anatomy of Melancholy*.

1. 'these fits,' use *affectio*.
2. 'a melancholy Jew,' a Jew afflicted '*morbo melancholico*.'
3. 'promiscuously,' say 'with no distinction.'

## 170

**Good Government.**

I could repeat many such grievances, which must disturb a body politick :—to shut up all in brief, where good government is, prudent and wise princes, there all things thrive and prosper ; peace and happiness is in that land : where it is otherwise, all things are ugly to behold, incult, barbarous, uncivil ; a paradise is turned into a wilderness. This island among the rest, our next neighbours the French and Germans, may be a sufficient witness, that in a short time, by that prudent policy of the Romans, was brought from barbarism : see by what Caesar reports of us, and Tacitus of those old Germans : they were once uncivil as they in Virginia ; yet by *planting*<sup>1</sup> of colonies, and good laws, they became, from barbarous outlaws, to be full of rich and populous cities, as now they are, and most flourishing kingdoms. Even so might Virginia, and those wild Irish, have been civilized long since, if that order had been heretofore taken, which now begins, of planting colonies, etc.

I have read a discourse discovering the true causes, why Ireland was never entirely subdued, or brought under obedience to the crown of England, until the beginning of his Majesty's happy reign.

Yet, if his reasons were thoroughly scanned by a *judicious*<sup>2</sup> politician, I am afraid he would not altogether be approved, but that it would turn to the dishonour of our nation, to suffer it to lie so long waste.

R. BURTON, *Anatomy of Melancholy*.

1. to plant (colonies), *collocare, deducere*.

2. 'judicious politician,' *vir prudens qui rebus publicis operam dat*.



## 171

## An Exercise in Connection (see § 5).

Several of the most distinguished officers in Surajah Dowlah's service fell. Disorder began to spread through his ranks. His own terror increased every moment. One of the conspirators urged on him the expediency of retreating.<sup>1</sup> The insidious advice, agreeing as it did with what his own terrors suggested, was readily received. He ordered his army to fall back, and this order decided his fate.<sup>2</sup> Clive snatched the moment, and ordered his troops to advance. The confused and dispirited multitude gave way before the onset of disciplined valour.<sup>3</sup> No *mob*<sup>4</sup> attacked by regular soldiers was ever more completely routed. The little band of Frenchmen, who alone ventured to confront the English, were swept down the stream of fugitives.

In an hour the forces of Surajah Dowlah were dispersed, never to reassemble.<sup>5</sup> Only five hundred of the vanquished were slain. But their camp, their guns, their baggage, innumerable waggons, innumerable cattle, remained in the power of the conquerors.<sup>6</sup>

MACAULAY, *Lord Clive*.

1. principal clause 'one of the conspirators (*coniurati*) urged . . .'  
dependent (1) 'several officers having fallen' (past partic.).  
(2) 'his ranks being disordered' (pres. partic.).  
(3) 'when the king's terror was increasing . . .'
2. 'the . . . advice having been received . . . when he ordered . . . he himself by this order *decided* his own fate' (*confirmare*).
3. 'when Clive, the opportunity being seized, ordered . . ., the multitude gave way before (could not sustain the attack of) a brave and disciplined (*instructus*) army.'
4. *tumultuantium civium turba*.
5. 'no mob was ever . . . for after the little band . . . had been swept . . . within the space of an hour the *forces* were dispersed never again to *assemble*' (fut. partic.).
6. *but see also § 5 note*, which is especially applicable to the concluding sentences of this passage.

## 172

**An Exercise in Connection** (*see* § 5).

Elizabeth was aware of her danger, but she was personally fearless. She refused to distrust the Catholics. Her household was full of them. She admitted any one to her presence who desired a private interview.<sup>1</sup> Dr. Parry, a member of Parliament, primed by encouragements from the Cardinal of Como and the Vatican, had undertaken to risk his life to win the glorious prize. He introduced himself into the Palace, properly provided with arms. He professed to have information of importance to give. The Queen received him repeatedly.<sup>2</sup> Once he was alone with her in the Palace garden, and was *on the point of*<sup>3</sup> killing her, when he was *awed*,<sup>4</sup> as he said, by the *likeness to her father*.<sup>5</sup> Parry was discovered and hanged, but Elizabeth refused to *take warning*.<sup>6</sup>

J. A. FROUDE.

1. Elizabeth (the Queen) being of fearless character, although not unaware of the danger, since (*cum*) she refused to distrust . . . , not only had her house full . . . , but also admitted to her presence . . . '

2. 'Dr. P. primed by encouragements from . . . (*collegio sacerdotum et ipso Pontifice hortantibus*) when' he had undertaken . . . professing to have information . . . introduced himself into the Palace . . . whom the Queen received often.'

3. § 64.

4. *religione commotus* or *divino quodam metu percussus, consilio destitit*.

5. *patrem vultu referre*.

6. *cavere*.

## 173

**Abstract Words, Metaphors.**

1. I told him he was out of his senses and had better take his departure ; but he held his tongue and burst into tears.

2. During this discussion I kept my seat, feeling considerable hesitation about expressing my views in the face of so much eloquence and wisdom.

3. After coming to the throne he devoted much attention to the correction of abuses which had crept into society during his minority.

4. Wealth and popularity were not the ends at which he aimed, so much as a reputation for righteousness and sincerity.

5. Was it by boasting, pretence and trickery, or by moderation in all things, by careful management and just dealing, that he mounted so high ?

6. The Queen in her retirement was still a centre of disaffection. Sympathy for beauty in distress, dislike of the government, hatred of the Reformation, all contributed to win support for her claims.

7. His explanation of his breach of faith was that he put a different interpretation upon the agreement. He is not likely to win anyone's approval of this underhand evasion of his obligations.

8. When they realised the situation there was a general dismay in the council. Without any comprehension of his objects or knowledge of his character, they saw only the novelty of his proposals and his disregard of conventionality.

## SPECIAL VOCABULARY

**About**=concerning. *de.*

What is your opinion *about* this?

*Quid de hac re sentis?*

Caesar was informed *about* this.

*Caesar de his rebus certior factus est.*

=**intending to.** (Future Participle.)

*Jam profecturus eram.*

I was just *about* to start.

=**attending to.**

He is *about* his own business.

*In suis rebus occupatus est* or *Res suas agit.*

=**near or nearly.** *Circum, circa, circiter, fere.*

*About* six hundred were killed.

*Ad sescentos occisi sunt.*

*About* the fourth hour.

*Quarta fere hora* or *circiter hora quarta.*

*About* (shortly after?) midnight.

*De media nocte.*

=**round.**

The friends he had *about* him.

*Amici quos circum se habebat.*

I shall linger *about* this neighbourhood.

*Circum haec loca commorabor.*

**According to.** *Secundum.* (Acc.). *Ex. e.* (Abl.)

It is best to live *according to* Nature.

*Secundum Naturam vivere optimum est.*

*According to* Caesar the Britons were conquered.

*Auctore Caesare Britannos victos esse accepimus.*

To form plans *according to* circumstances.

*Consilia ex rebus capere.*

*According to* the terms of the treaty.

*Ex foedere.*

**Against. Contra, in. (Acc.).**

To lead an army *against* the enemy.

*Exercitum contra (or in) hostes ducere.*

Cicero made a speech *against* Catiline.

*Cicero in Catilinam orationem fecit.*

He was chosen general *against* his will.

*Invitus dux factus est.*

They set out *against* my advice.

*Me dissuadente profecti sunt.*

They rowed the boat *against* the stream.

*Navem adverso flumine remis impellebant.*

**Age. Aetas, -atis. f.**

At an advanced age. In his old age.

*Iam propecta aetate. Iam senex.*

A boy ten years of age.

*Puer decem annos natus or Puer decem annorum.*

To have reached the age of manhood.

*Iam adultus esse.*

We prefer to play with those of our own (of the same) age.

*Cum aequalibus ludere malumus.*

**Allow.**

**sino**=I allow (passively)=I do not interfere.

**permitto**=I allow (actively)=I give my sanction to—

**patior**=I allow (through indifference)=I could interfere but do not.

I *allow* you to depart.

**Tibi permitto** }  
**Per me licet tibi** } *ut abeas*

He allows his soldiers to plunder the town.

*Oppidum militibus diripiendum concedit.*

You must not *allow* yourself to be late.

**Ne commiseris** *ut sero venias.*

He could not *allow* his sister to perish.

*Sororem perire non passus est.*

**Any. (See Syntax §§ 251-254.)**

*Any* one who does this will be punished.

**Si quis hoc fecerit**, *poenas dabit.*

*Any* one can tell you the way.

**Quivis tibi viam monstrare potest.**

Scarcely *any* one greeted him.

**Vix quisquam eum salutavit.**

(continued)



**But.** *Sed* (the ordinary word), *at* (a more emphatic form implying *contrast*).

*Autem* used rather in discussion than narrative (=again, on the other hand).

*Tamen*=nevertheless, *nihilominus*=none the less (more emphatic).

=except.

No one but a fool would think . . .

*Nemo, nisi stultus, putet* . . .

But for your presence, I should have been beaten.

*Nisi tu adfuisses, victus essem.*

=only.

Had I but known.

*Si modo scirem.*

The forces of the Gauls were *all but* annihilated.

*Copiae Gallorum* { *tantum* } non deletae sunt.  
                                  { *modo* }

**By.** (For *Ablative* in this sense see Syntax §§ 214-215.)

They did not arrive *by* the appointed day.

*Non ad dictum diem venerunt.*

I pray you *by* the gods.

*Per deos te oro* (or usually *Per te deos oro*).

To stand *by* one's friends.

*Amicis adesse.*

To abide *by* one's promise.

{ *Promissis stare.*  
  { *Promissa praeſtare.*  
  { *Fidem servare.*

**Certain.** (For a *certain person or thing* see Syntax §§ 258, 259.)

It is not *certain* why he did it.

*Cui hoc fecerit incertum est.*

I am not *certain* who did it.

*Non certo scio quis fecerit.*

I *certainly* do know this, (that) I did not do it  
(=this *at least* I know that . . .).

*Illud certe scio me non fecisse.*

To pay a *certain* sum *by* a *certain* day (=fixed).

*Certam pecuniam ad certum* (or *dictum*) *diem pendere.*

**Clear.** It is *clear* that . . .

*Manifestum est.* . . . (Acc. and Infin.).

*Clearly* (=evidently).

*Sine dubio*, or *non dubium est quin* . . .

(continued)



**Clear.**

Your schemes are as *clear* as daylight.

*Consilia tua hac luce clariora sunt.*

OR **Patent** *consilia tua.*

The moon was shining in a *clear* sky.

*Luna in caelo sereno fulgebat.*

My client is *clear* of guilt.

*Hic extra culpam est.*

The accused has *cleared* himself of the charge.

*Reus se orimine purgavit.*

**Common.**

It is a *common* saying that friends have all things in *common*.

*Tritum illud sermone proverbium, amicorum esse communia omnia.*

He has done good service for the *common* (= national) weal.

*Optime de communi salute meritus est.*

Coriolanus hated the *common* people, and was hated by them.

*Coriolanus plebem oderat, et eis odio erat.*

Such daring is certainly not *common*.

*Huiusmodi audacia sane inusitata est.*

**Fair.**

A *fair* fight.

{ *Aequis condicionibus certare.*

{ *Aequo Marte.*

A *fair* wind.

*Ventus secundus.*

*Fair* weather.

*Tranquilla tempestas.*

A *fair* prospect (landscape).

*Locorum amoenitas.*

**For.**

He managed everything *for* his father.

*Omnia pro patre agebat.*

To fight *for* hearth and home.

*Pro aris atque focis pugnare.*

To take no thought *for* the future.

*Nihil in futurum providere.*

He bought the house *for* two talents.

*Duobus talentis aedes emit.*

They betrayed their country *for* money.

*Isti accepta pecunia patriam prodiderunt.*

To exchange freedom *for* slavery.

*Libertatem servitute mutare.*

**For.**

They love virtue *for its own sake.*

*Virtutem per se ipsam diligunt.*

The hill could scarcely be seen *for* the crowd upon it.

*Collis prae multitudine vix cerni poterat.*

He undertook things that were *too much for his strength.*

*Maiores quam pro viribus suscepit.*

A well-educated man, *for a Roman.*

*Multae, ut in homine Romano, litterae.*

For nothing.

*Gratis.*

For love.

*Amoris causa.*

For that reason.

*Ob eam causam.*

For many reasons.

*Multis de causis.*

**General, generally.**

The *general* welfare.

*Salus communis.*

The *general* belief is —

{ *Constat inter omnes* —

{ *Vulgo creditur* —

This is what *generally* happens —

{ *Hoc fere fit* —

{ *Hoc plerumque fit* —

*Generally* speaking, the wish is father to the thought.

*Fere libenter omnes id, quod volunt, credunt.*

**Hold.**

He obtained the crown by treachery, but *holds* it by his own merit.

*Regnum, quod dolo adeptus est, virtute sua obtinet.*

To *hold* a fort against the enemy.

*Castellum contra hostes defendere.*

The soldiers could no longer *hold out* against starvation and the enemy's attacks.

*Milites iam nec inopiam tolerare nec impetus hostium sustinere potuerunt.*

The citizens were *holding* the great games.

*Cives Ludos Magnos celebrabant.*

All *held* Caesar in high esteem.

*Caesarem omnes in summo honore habebant.*

These men *hold* that the world was made by chance.

*Hi volunt mundum casu factum esse.*

- If.** Conditional, **si.** *If you come, you will see.*  
*Si veneris, videbis.*  
 In questions, **num.** *I wonder if you understand.*  
*Velim scire num hoc intellegas.*  
 (For 'if not,' 'but if' see Syntax §§ 122, 123.)

- In.** Friendship is to be sought *in* and for itself.  
*Amicitia per se et propter se expetenda est.*  
 He spoke often *in anger*, seldom *in jest*.  
*Saepe per iram, per locum raro, loquebatur.*  
 They wished to enjoy their property *in peace* and quietness.  
*Bonis suis per otium et quietem frui volebant.*  
*In refusing to retreat, he showed great courage.*  
*Quod pedem referre noluit, virum fortissimum se praestitit.*  
*In doing this you made a great mistake.*  
*Cum hoc fecisti, vehementer erravisti.*  
 In a panic.  
*Perterritus.*  
 In amazement.  
*Obstupefactus.*  
 In vain.  
*Frustra, nequaquam.*  
 In crowds.  
*Frequentes.*  
 In different directions (they fled).  
*Diversi (fugerunt).*  
 In my opinion.  
*Me iudice.*  
 In astonishment.  
*Attonitus, miratus.*

- Kill.** There are in Latin, as in English, a number of ways of expressing this idea, with different shades of meaning.
- |  |                              |
|--|------------------------------|
| <b>Interficere</b> , to put to death.                                  | } words in most general use. |
| <b>Occidere</b> , to cut down.   |                              |
| <b>Caedere</b> , to put to the sword.                                  |                              |
| <b>Necare</b> , to put to death (generally <i>not with a weapon</i> ). |                              |
| <b>Trucidare</b> , to massacre.  | } stronger words.            |
| <b>Iugulare</b> , to butcher (slaughter like a beast).                 |                              |
| <b>Supplicio afficere</b> , to execute.                                |                              |
| <b>Mortem sibi consciscere</b> , to kill oneself, commit suicide.      |                              |
| Note also words for <i>die</i> (or <i>be killed</i> ).                 |                              |
| <b>Mori</b> , to die.  |                              |
| <b>Mortem obire</b> , to meet one's death.                             |                              |

**Kill.**     *Perire*, to perish.  
*Cadere*, *concidere*, to fall (be killed in battle).  
*Interemptus esse*, to be cut off.     } by *starvation, disease, etc.*  
*Absumptus esse*, to be carried off.     }  
*Vita excedere*, to depart this life.  
*Vita functus esse*, to be done with life.

**Live.**     While his father *lived*, he spent his life in dissipation.  
*Vivo patre vitam in vino luxuque consumebat.*  
For the rest of his life, he *lived* soberly and temperately.  
*Quod reliquum erat vitae, sobrie et continenter vivebat.*  
The people who *live* in this country are savages.  
*Qui hunc terram incolunt, feri et barbari homines sunt.*  
My father *lived* many years in this house.  
*In his aedibus pater meus multos annos habitabat.*

**Manner, manners.**

He spoke in (or after) this *manner*.  
*In hunc modum locutus est.*  
I know *what manner* of man he is.  
*Scio qualis sit.*  
Good *manners*.  
*Boni humanique mores*, or *morum comitas, -atis.*

**Mind.**     If the *intelligence* or the *imagination* is meant,  
*mens, -tis* is used.  
If *heart, spirit*, (i.e., the seat of the *emotions*, courage, anger, fear, pity, etc.), then *animus*.  
He could influence men's *minds* by his cleverness, but not stir their *minds* (i.e. their feelings or emotions), by eloquence.  
*Mentes hominum subtilitate convincere, non tamen eloquentia animos commovere poterat.*  
To change one's *mind*.  
*Sententiam* }  
*Voluntatem* } *mutare.*  
*Consilium* }  
To *mind* one's own business.  
*Suas res agere.*

**Mortal.**     *Subject to death, mortalis.*  
*Causing death, mortifer.*  
(See Syntax § 8.)

**Now.** *Nunc* = at *this present time* (contrasted with *past* or *future*).  
Once he was our friend, *now* he is neutral, to-morrow he may be our enemy.

*Olim amicus erat, nunc neutris favet, cras forsitan hostis futurus sit.*

(It is best to use *nunc* with *Present Tenses* only, though instances of its use with *Past Tenses* occur in good Latin.)

*Iam* = already, of a point in time which has been *reached* sooner than was hoped, expected or desired.

**Old.** (1) Of *persons*. Old man = *senex, senis*. Old woman = *anus, -us*.

(a) Old, aged (opposed to *young*), *vetus, -eris*.

Note the following expressions:—

A boy ten years old = *puer viginti annos natus* or *puer viginti annorum*.

When he was already sixty-nine years old = *ubi annum septuagesimum iam agebat*.

He left Rome in his old age = *senex*, or *iam propecta aetate, Roma discessit*.

(b) Old-fashioned, *priscus, -a, -um*.

*Prisci viri* = men in sympathy with old ways.

(c) Who lived in old times, *antiquus*.

*Antiqui viri* = the men of old, the ancients.

(2) Of *things*.

(a) Old, that has existed a long time, *vetus, vetustus, -a, -um*.

(b) Ancient, former, belonging to the past, *antiquus, -a, -um*.

(c) Old-fashioned, that has its roots in antiquity, *priscus, -a, -um*.

(d) Old, original (often of something which has since declined), *pristinus, -a, -um*.

**Once.** *Once* (and not twice) = *semel*.

Once or twice = *semel atque iterum*.

More than once = *semel atque amplius*.

*Once* (upon a time) = *olim, quondam, forte*.

I was strolling *once* (i.e. by chance) along the sacred way as is my custom.

*Ibam forte via sacra, sicut meus est mos*.

At *once* (together) = *una*.

They were all assembled *at once*.

*Omnes una congregati sunt*.

**Once.**

*At once* (at the same time) = **simul**.

He had to do a number of things *at once*.

*Multa ei simul agenda erant.*

*At once* (immediately).

They were ordered to assemble *at once*.

*Statim convenire iussi sunt.*

**Part.**

For my *part*, after I *parted* from Caesar, I *took no part* in these affairs.

*Equidem postquam a Caesare discessi, his rebus non interfui.*

It is a *father's part* to watch over his children.

*Patris est liberos tueri.*

It is a friend's *part* to take the *part* of his friend.

*Amici est ab amico stare or amico adesse.*

**Pass.**

To *pass a law* = **legem ferre**.

To *pass one's life or time* = **vitam, aetatem, degere, agere**.

To *pass* (between—of an interval) = **intercedere**.

*Senatus decrevit . . . , nox nulla intercessit, interfectus est C. Gracchus.*

The Senate *passed* a decree . . . not a night was allowed to *pass* (before) C. Gracchus was put to death.

To *pass by* = **praeterire**.

To *pass over* = **praetermittere, omittere**.

The *past*, or *past time* = **praeterita** (n. pl.), **res praeteritae, tempus praeteritum**.

**People.** (1) **Populus** = the whole nation = **cives**.

*Populus Romanus olim omnibus gentibus imperabat.*

The Roman *People* once ruled the world,

or = the rest of the nation, excluding the Senate.

*Senatus Populusque Romanus (S. P. Q. R.) decrevit.*

The Senate and People of Rome have decreed.

(i.e. The Roman Government: always with *sing. verb.*)

*N.B.* **Populi** is only used in the sense of nations, **peoples**.

*Omnes Asiae populi.*

All the *peoples* (i.e. nations) of Asia.

(2) **Plebs, -is** = the *common people* (excluding upper and middle classes).

*Tribunus non populi, sed plebis magistratus est.*

A Tribune is a magistrate not of the *people*, but of the *common people*. (continued)

**People.** (3) *Persons* = *homines*.

There are many *people* who think otherwise.

*Multi sunt homines qui aliter sentiunt.*

We all hate *people* who are ready to betray their country.

*Omnes eos odimus qui patriam prodere velint.*

- (4) In the *indefinite* sense (French 'on dit'), the word *people* is *not expressed* in Latin.

People }  
They } say that Antonius has fled to Egypt.

*Antonium ad Aegyptum fugisse dicunt.*

**Person.** A *person* of no account.

*Homo nequam.*

Caesar *in person* marshalled the legions.

*Caesar ipse praesens legiones acie instruxit.*

I pleaded my cause before the king *in person*.

*Coram ipso rege* }  
*Apud ipsum regem* } *causam meam oravi.*

**Put.** To put up with = *tolerare*.

To put out = *exstinguere*, *-stinxi*, *-stinctum*.

To put to death. (See kill.)

To put to flight = *fugare*, *in fugam vertere*.

To put to sea = *in altum provehi*, *-vectus*, *naves solvere*.

To put off = *differre*, *distuli*.

To put in command = *praeficere*, *-feci*, *-fectum* (dat.).

To put to a bad use = *abuti*, *male uti*.

To put an end to = *finem imponere* (dat.).

**Rather.** The Gauls were *rather too ready* to undertake wars.  
*Gallorum animus ad bella suscipienda promptior erat.*

Country people are sometimes *rather stupid*.

*Rustici nonnunquam stultiores sunt.*

I would *rather* go away at once.

*Statim abire malim.*

**Magis** = to a *greater degree*.

James, the well-known King of Great Britain, was learned *rather* than wise.

*Iacobus ille, Britanniae Rex, doctus magis quam sapiens fuit.*



**Rather.** *Potius* implies *preference*.

We prefer to die *rather* than be the slaves of a tyrant.

*Mori malum potius quam domino servire.*

*Immo* or *immo vero* = *nay, rather*.

Coriolanus did not love the common people; *nay, rather* he despised and hated them.

*Non amabat Plebem Coriolanus; immo vero contempsit et oderat.*

**Return.** *Noun*: *reditus*, -ūs. *Verb*: *redire* (red-eo) = go back.

*reddere* (red-do) = give back.

I have long been awaiting your *return*.

*Reditum tuum iam diu exspecto.*

When I *return* to Rome I will *return* you the coat.

*Cum Romam rediero, tunicam tibi reddam.*

To return thanks = *gratias reddere, agere*.

To return a kindness = *gratiam referre, reddere*.

In *return* for all your kindness.

*Pro tua tanta benignitate.*

**Right.** Right hand = *dextra* (*sc. manus*). On the right = *dextrā*.

You are *right* in your opinion of this.

*Recte sentis de hac re.*

You were *right* to condemn him and he deserved it.

*Iure meritoque istum condemnasti.*

He was punished, and it served him *right*.

*Poenas dedit neque iniuria.*

It is *right* to render to each man his due.

*Aequum est suum cuique tribuere.*

You had *no right* to be so angry.

*Non debuisti adeo irasci.*

**See.** In literal sense—*videre*.

Considius reported to Caesar as *seen* something which he had not *seen*.

*Considius, quod non viderat, pro viso Caesari renuntiavit.*

(But *videre* is also used to mean *perceive*.)

= understand. *Intellegere*.

Labienus *saw* that he would have to adopt very different tactics.

*Labienus longe aliud sibi capiendum consilium intellegebat.*

(continued)



**Side.** I have always been on *your side*.  
*Semper tibi adsum.*  
 Cicero took the *side of the Senate*.  
*Cicero a Se<sup>r</sup> .tu stabat.*

**Still.** (1) Of time.

*Nunc etiam* = even now (of Present Time).  
*Etiam tum* = even then (of Past or Future Time).  
 My father is still alive.  
*Etiam nunc vivus est pater.*

My father  $\left\{ \begin{array}{l} \text{was} \\ \text{will be} \end{array} \right\}$  still alive.

*Etiam tum vivus*  $\left\{ \begin{array}{l} \text{erat} \\ \text{erit} \end{array} \right\}$  *pater.*

(2) = nevertheless. *Tamen, nihilo*  $\left\{ \begin{array}{l} \text{magis.} \\ \text{minus.} \end{array} \right.$

Though the General saw this, *still* he was not afraid.  
*Quae cum dux intellexeret, non tamen perterritus est.*  
 Though almost disabled by wounds, *still* he would not yield.  
*Etsi vulneribus paene confectus, nihilo magis cedere voluit.*  
 In spite of the great storm, he *still* determined to sail.  
*Maxima coorta tempestate nihilo minus naves solvere statuit.*

(3) = even. *Vel, etiam.*

On the next day the enemy attacked the camp with  
*still* greater violence.  
*Postridie hostes vel maiore impetu castra aggressi sunt.*

**Take.** To take (a fort, etc.) = *capere, expugnare.*

To take away from =  $\left\{ \begin{array}{l} \text{adimere, -mi, -emptum} \\ \text{eripere, eripui, ereptum} \end{array} \right\}$  (Dat.).

To take to flight =  $\left\{ \begin{array}{l} \text{fugā salutem petere, in fugam verti,} \\ \text{fugae se mandare, terga dare.} \end{array} \right.$

To take part in = *interesse* (Dat.).

To take place (happen) = *feri.*

To take up arms = *arma sumere.*

To take up a position =  $\left\{ \begin{array}{l} \text{consistere, constitui.} \\ \text{considerare, consedi.} \end{array} \right.$

To take thought for  $\left. \vphantom{\begin{array}{l} \text{To take thought for} \end{array}} \right\} = \text{curare, studēre (Dat.).}$   
 „ „ trouble about

**Tell.** To tell a story = *narrare.*

To tell a person to . . . (bid) = *iubere.*

To tell the truth = *vera dicere.*

To tell lies = *mentiri.*

(continued)

**Tell.** To tell a story = **narrare**.  
 To tell a person to . . . (bid) = **iubere**.  
 To tell the truth = **vera dicere**.  
 To tell lies = **mentiri**.

When he was *telling* this story, he *told* so many lies, that I *told* him either to *tell* the truth or hold his tongue.

*Cum haec narraret, tam multa mentitus est, ut ego eum iuberem aut vera dicere aut conticescere.*

It was impossible to tell which of the two was the braver man.

*Diudicari non potuit uter utri virtute anteferendus esset.*

It is not always easy to tell truth from falsehood, right from wrong.

*Vera et falsa, recta et prava diudicare non semper facile est.*

**Then.** Of time = **tum, deinde**.  
 Of causal connection = **igitur, itaque**.  
 (See Syntax § 3.)

**Too = also.** **Et, etiam, quoque**.  
*Et ego in Arcadia vixi.*  
 I too have lived in Arcady.

= **excessively.** **Nimis, nimium.**

*Ne quid nimis (agas).*

Avoid excess (never go too far).

**So** Too much = **nimis**; too little = **parum**

*Audaciae nimis, sapientiae parum.*

Too much boldness, too little wisdom.

Too great (excessive) (adj.) = **nimius, -a, -um**.

Too . . . to . . . (Comparative) followed by *quam*  $\left\{ \begin{array}{l} \text{qui} \\ \text{ut} \end{array} \right\}$   
 or *quam pro* (Abl.).

He is too old to command an army.

*Iam senior est quam qui exercitui imperet.*

A war too great for their strength.

*Bellum maius quam pro viribus.*

*Altius erat flumen quam ut vado transire possemus.*

The river was too deep for us to ford.

**Well.** If you are well, it is well.  
*Si tu vales, bene est.*  
 I know well = *satis* or *certo scio*.  
 Well-known = *notus* or *satis notus*.  
 It is well-known = *constat*.  
 Well-disposed (kindly) = *benevolus* (*erga* or *in*).  
 To be well-disposed,  $\left\{ \begin{array}{l} \text{take the right side} \\ \text{be loyal} \end{array} \right\} = \textit{bene sentire}.$

**Win.** To win (a battle) = *vincere, vici, victum*.  
 To win a victory = *victoriam reportare*.  
 To win over (to one's side) = *conciliare (sibi)*.

**Without** = outside of: *outside* the walls, *extra muros*.  
 Life is impossible *without* hope.  
*Sine spe vivi non potest.*  
 They *were without* food for three days.  
*Tres dies cibo carebant.*  
 He began the journey *without knowing* where he was going.  
*Iter incepit ignarus quo iret.*  
 He returned to harbour *without losing* a single ship.  
*Ne una quidem nave amissa ad portum rediit.*  
 He waged many wars *without ever being beaten*.  
*Multa bella gessit, neque unquam victus est.*  
 The ambassadors went away *without*  $\left\{ \begin{array}{l} \text{accomplishing their} \\ \text{purpose.} \\ \text{succeeding in their} \\ \text{mission.} \end{array} \right.$   
*Legati re infecta abierunt.*  
 One cannot become learned *without studying*.  
*Nisi litteris operam dabis, doctus fieri non poteris.*  
 One cannot listen to Socrates, *without becoming wiser*.  
*Non potes Socratem audire quin continuo sapientior fias.*  
 The soldiers stood *without showing* a sign of fear.  
*Milites stabant nulla data timoris suspicione.*

## INDEX RERUM

The references are to the Sections, not to the pages.

### ABLATIVE CASE, 212.

- = 'By,' 214-217.
- = 'From,' 219, 220.
- Absolute, 12 (a), 218.
- of comparison, 226.
- Measure of difference, 224.
- Price, 223.
- Respect, 221.
- Standard, 222.

Abstract expressions, 10, 11.

'And,' 16.

### CAUSAL SENTENCES, 124 ff.

Comparison, 226.

- without Abl. or *quam*, 227.

Concessive sentences, 77-80.

Conditional sentences, 113-117.

Connection, 5.

Correlatives (adj.), 266.

- (adv.), 268.

### DATIVE CASE, 202.

- = 'to' or 'for,' 203.
- of Possessor, 204.
- Interest (Ethic), 205.
- Agent, 206.
- Complement (attraction), 207.
- Person affected, 208.
- with Adjectives, 209, 210.
- of Result or Aim (Predicative), 211.
- with Verbs, 165, 167, 172, 176.

### EMPHATIC POSITION, 24.

'FEARING,' verbs of, 128.

### GENITIVE CASE, 189.

- 'Of,' when not rendered by Genitive, 190.

Genitive of Possessor, 191.

- Definition, 192.
- Quality, 193.
- Value, 194.
- Subjective and objective, 195.
- Partitive, 196-197.

when Partitive Genitive is not used, 198-200.

Genitive with Adjectives, 201.

- with Verbs, 186, 187, 193, 223 n. 1.

### HORTATIVE SUBJUNCTIVE, 51.

'IF' CLAUSE, 114.

Impersonals, 43.

Implied (or Virtual) Indirect, 102-104.

Indirect statement, 100.

- Question, 105-110.

Infinitive, 129.

Infinitive as Subject, 831.

- as Object, 132.

'-ing,' 12.

'It is said that-,' 46.

'It seems that-,' 49.

JUSSIVE SUBJUNCTIVE, 51.

LIMITING USE OF *ITA . . . UT*, 65.

METAPHORS, 9.

NEGATIVE CONDITIONS, 120.

Numerals—

Cardinal, 282.

Ordinal, 283.

Distributive, 284.

ORATIO OBLIQUA, 151-153.

— Tenses in, 154, 157, 158.

— Pronouns and adverbs in, 155.

— Moods in, 156.

Order of words, 21.

PARTICIPLE, 12, 13.

Participle Future with *fuero*, 42,  
n. 4.

Passive of Intransitive Verbs, 45.

Place, expressions of, 228-233.

Prepositions, with Accusative, 280.

— with Ablative, 281.

— when used with names of  
towns, *domus*, *rus*, 229-232.

Pronouns, Demonstrative, 240.

— Indefinite, 251.

— Reflexive, 261.

RELATIVE WITH SUBJUNCTIVE, 68.

Final, 69.

Consecutive, 70-72.

Causal, 73.

with *quam* after Comparative,  
76.

SEQUENCE OF TENSES, 41, 62, 100,  
106, 157, 158.

Subjunctive Mood, 50.

— Independent uses, 51-53.

— in Indirect Statement, 100.

Subj. in Implied Indirect, 102-103.

— in Indirect Question, 105-111.

— in Conditional Sentences, 117.

Supines, 148-150.

TENSES, use of, 31.

— Present, 33.

— Perfect, 34-36.

— Imperfect, 37.

— Futures, 38-40.

— in Subjunctive Mood, 41-42.

'Then' Clause, 113, 119.

Time, expressions of, 234.

— within which, 237.

— before or after, 239.

'To,' 15.

Towns, names of, 229-230.

UNFULFILLED WISH, 52 (*b*).

— Condition, 117 (*b*), 118, 119.

VERBS, Transitive, 159.

— Intransitive, 168.

— Intransitive in English,  
Transitive in Latin, 175.

— Cases governed by, 159 *ff*.

— with Accusative, 160.

— with two Accus., 162-164.

— with Accusative and Dative  
(*'giving,' etc.*), 165.

— compounded with Preposi-  
tion, 166-170.

— with Dative and Accusative  
or Accusative and Abl., 167.

— with Cognate Accusative, 169.

— with Dative, 172.

— with Accusative or Dat., 176.

— with Ablative, 177-183.

— with Genitive, 184-187.

WILL OR WISH, expressions of,  
51, 52.



## GENERAL VOCABULARY

**abandon, to** (of persons), relin-  
quere, -liqui, -lictum; de-  
serere, -ui, -tum; destituere,  
-ui, -utum; (of things), omit-  
tere, -misi, -misum; desis-  
tere, -stiti, ab. or abl. alone.

§ 179.

**able, to be**, posse, potui; valere,  
-ui. § 132 (b).

**abode**, domicilium, -i; sedes,  
-is (f.).

**about.** See Special Vocab.

**absent, to be**, abesse, afui; —  
from, a or ab. § 179.

**absolutely, plane.**

**abundance**, copia, -ae; plurimum,  
with gen. § 197.

**accept, to**, accipere, -cepi, -ceptum.

**access**, aditus, -ūs, (m.).

**accompany, to**, comitari, -atus.

**accomplices**, conscii, with gen.,  
(sceleris, etc.)

**accordance, in** — with, accord-  
ing to. See Special Vocab.

**accord, of one's own**, ultro, sua  
sponte.

**accordingly**, itaque.

**account of, on**, propter, ob. (acc.).

**account, to take into**, rationem  
habere, (gen.).

**accuse, to**, accusare; insimulare.  
§ 186.

**accustom, to**, assuefacere, -feci,  
-factum.

**accustomed, to become**, con-  
suescere, -suevi, -suetum.

**accustomed**, assuetus, assuefactus.

with his accustomed rashness,  
quā erat temeritate, or homo  
maxime temerarius.

**ache**, dolor, angor, (m.).

**achievements**, res gestae (pl. f.).

**acquiesce, to**, permittere.

**acquire, to**, adipisci, adeptus;  
assequi, -secutus.

**across**, trans.

**act, to** (behave), se gerere,  
gessi.

to act thus = haec facere.

**action, the hour of**, agendi tem-  
pus.

**acts**, facta, -orum, (n.).

**actually**, re, re verā, usu.

what actually happened = id  
quod usu evenit.

**adapted, to or for**, aptus ad —,  
utilis ad —.

**add, to**, addere, -didi, -ditum.

**additional, an** — point is, ac-  
cedit ut.

**address, to**, alloqui, -locutus;  
orationem habere, verba facere  
(apud).

**adhere, to** — to resolution, in  
eodem consilio, or eadem sen-  
tentia permanere.

**admiration**, admiratio, -onis (f.).

**admire, to**, admirari, -atus.

**admit, to** (confess), confitēri,  
-fessus; (yield a point), con-  
cedere, -cessi; (let in), intro-  
ducere, -dixi, -ductum.

**adopt, to** (a course, plan, etc.),  
consilium capere; rationem  
inire.

**advance, to**, progredi, -gressus;  
procedere, -cessi.

**advanced (age)**, proventus, -a, -um.

**advantage**, emolumentum, -i, op-  
portunitas, -atis (*f.*)

**advantageous**, opportunus, utilis.

**advice**, consilium, -i.

**by your advice**, te suadente.

**advise, to**, monere; admonere  
(*acc.*); suadere, suasi, suasum,  
(*dat.*).

**affected, to be**, affici, -fectus;  
movēri; commovēri, -motus.

**affection**, amor, -oris, (*m.*).

**afflict, to** — with, afficere, -feci,  
(*acc. and abl.*).

**after** (*prep.*), post; afterwards  
(*adv.*), posthac, postea; after  
(*conj.*), postquam. § 93.

**again**, rursus, iterum (a second  
time).

**against**. See Special Vocab.

**age**. See Special Vocab.

**agree, to** — with, consentire;  
sensi (cum and abl.).

**agreed, it is, constat.** } — by all,  
**agreed on, it is, con-** } inter omnes.  
venit.

**aid**, auxilium, -i, opem, -is (*f.*).

**aim, my**, id quod peto.

**alarm, to give the**, signum dare.

**alarm spread**, trepidatum est.

**alive**, vivus, -a, -um.

**all**, omnis, -e, cuncti (*pl.*).

**all but**, modo non, minimum abest  
quin. § 67.

**allege, to**, dictitare.

**alliance**, societas, -atis (*f.*).

**to make — with**, societatem  
inire cum.

**allow**. See Special Vocab.

**allow oneself, to**, committere ut.

**allowed, I am**, mihi licet.

**ally**, socius, -i.

**almost**, paene, prope.

**along**, secundum (*acc.*).

**already**, iam.

**also**, etiam, quoque.

**altars and hearths** (= hearth and  
home), arae atque foci.

**although**, quamvis, etsi, licet.

§ 77; cum, § 91.

**amazed**, attonitus, -a, -um.

**ambition**, gloriae cupiditas, -atis  
(*f.*), animus gloriae cupi-  
dus.

**ambush**, insidiae, -arum (*f.*).

**among**, inter, apud (*acc.*).

**ancestors**, maiores, avi.

**anchor, to** (*trans.*), ad ancoram  
(-as) deligare.

**to lie at anchor**, (*intrans.*) ad  
ancoram (-as), or in ancoris  
stare; consistere.

**anchorage**, statio, -onis (*f.*).

**ancient**, antiquus, priscus, pris-  
tinus.

**anecdote**, fabula, -ae.

**anger**, ira, -ae.

**angry with, to be**, irasci, iratus  
(*dat.*).

**announce, to**, nuntiare.

**annoyed, to be** — at, aegre  
ferre.

**answer, to**, respondere, -di, -sum.

—, an, responsum, -i.

**anticipate, to**, praecipere (animo,  
spe, opinione).

**anxiety**, sollicitudo, -inis (*f.*).

**anxious**, sollicitus, -a, -um.

— for, studiosus (*gen.*).

— to, to be, cupere.

**any.** } See Special Vocab.  
**anything.** } and § 251.

**appeal, to** — to, obtestari, -atus.

**applaud, to, conclamare (to shout);**  
 collaudare (to praise).  
**applause, amidst, conclamantibus**  
 omnibus. *Introd. § 10 (f).*  
**apple, pomum, -i.**  
**apply, to (a remedy, etc.), adhibere.**  
**appoint, to, creare.**  
 — **to a command, praeficere**  
 (*dat.*).  
**approach, to, appropinquare (dat.)**  
 advenire; adire.  
**approach, an, adventus, -us.**  
**approved by, probatus (dat.)**  
**archer, sagittarius, -i.**  
**arise, to, surgere, surrexi.**  
**aristocratic party, optimates,**  
 -tum.  
**armed, armatus, -a, -um.**  
**arms, arma, -orum.**  
**army, exercitus, -us, copiae,**  
 -arum.  
**arrange, to, instituere, -ui, -utum,**  
 curare, *with gerundive. § 146.*  
**arrest, to, comprehendere, -di,**  
 -sum.  
**arrival, adventus, -us.**  
**arrive at, to, pervenire ad —.**  
**arrogance, arrogantia, superbia.**  
**arrogant, arrogans, -tis, superbus.**  
**arrow, sagitta, -ae.**  
**art, ars, -tis (f.).**  
**as. See Special Vocab.**  
**ascertain, to, cognoscere, -novi,**  
 -nitum; comperire, -peri,  
 -pertum; compertum habere;  
 certior fieri de —.  
**ashamed, I am, me pudet (gen. of**  
*cause).*  
**ask, to, rogare; quaerere, quaesivi,**  
 -situm.  
 — **for, petere.**  
**aspect, aspectus, -us, species, -ei.**  
**assassin, sicarius, -i.**  
**assault, impetus, -us.**

**assemble, to (trans.) (call to-**  
 gether), convocare; (*intrans.*)  
 (come together), convenire.  
**assert, to, affirmare; confirmare;**  
 dicere.  
**assist to, adesse (dat.); subvenire**  
 (*dat.*); (**bring assistance,**  
 opem ferre (*dat.*)).  
**assured (certain), exploratus, -a,**  
 -um.  
**astonished, attonitus, -a, -um.**  
**at all, omnino.**  
**atone for, to, luere, lui; expiare.**  
**attach to, to, adiungere, -xi, -ctum**  
 (*ad or dat.*).  
**attack, to, impetum facere in;**  
 oppugnare; aggredi, -gressus  
 (*acc.*).  
**attain to, to, pervenire ad; con-**  
 sequi.  
**attempt, to, tentare; conari.**  
**attention, to attract the — of the**  
 enemy, ut ab hostibus con-  
 spiciantur.  
**authority, imperium, -i, auctoritas,**  
 -atis (*f.*).  
 on the — of Caesar, auctore  
 Caesare.  
**avenge, to (of persons), parentare**  
 (*dat.*); ulcisci, ultus (*iniurias,*  
 etc.).  
**avert, to, avertere; arcere; — from,**  
 a or ab *with abl.*  
**avoid, to, vitare.**  
**aware of, to be, sentire, sensi; non**  
 ignorare; animadvertere.  
**awe, reverentia, -ae.**  
**axe, securis, -is (f.).**  
**backs, to turn their — (flee), terga**  
 vertere.  
**baggage, impedimenta (n. pl.).**  
**banish, civitate expellere; in ex-**  
 ilium pellere, pepuli, pulsum.

bank, ripa, -ae.

banner, signum militare.

barbarian, barbarus (homo).

bargain, to make a, pacisci, pactus.

base, turpis, -e.

battle, proelium, pugna.

— to give, to join, proelium committere; proelio dimicare

— to offer, pugnandi copiam facere.

bay, sinus, -ūs.

beach, ora maritima (*f.*).

beak, rostrum, -tri.

bear, to (carry), ferre; portare; (endure), perferre; tolerare.

— a child, parere, peperit, partum.

— oneself (well, etc.), se gerere; se praestare.

— ill-will to, male sentire adversus (*acc.*), invadere (*dat.*).

beast, bestia, -ae, animal (*n.*).

wild —, fera, -ae.

— of burden, iumentum, -i.

beat, to, verberare.

beating, a, verbera (*n. pl.*).

beautiful, pulcher, -chra, -chrum (of scenery), amoenus.

because, quod, quia, quoniam. § 124.

become, to, fieri, factus.

before (*prep.*), ante; (*adv.*), antea, prius; (*conj.*), antequam, priusquam. 94.

beg, to, orare et obsecrare.

begin, to, incipere, coepisse;

— battle, proelium { inire  
committere.

beginning, the, initium, -i.

behave, se gerere.

behind, post (*acc.*).

those behind = insequentes.

believe, to, credere, credidi, creditum (*dat.* or *acc.* and *infin.*); fidem habere (*dat.*).

beloved, dilectus, -a, -um.

benches, transtra (*n. pl.*).

beseech, to. See beg.

beset, to, obsidere, -sedi, -sessum.

See infest.

besiege, to, obsidere; oppugnare.

best, to do one's (or utmost), pro viribus agere, id agere ut.

betake oneself, to, se recipere.

betray, to, prodere, -didi, -ditum.

better, for the, in melius.

between, inter (*acc.*).

beware, to, cavere, cavi, cautum.

§ 176.

bewitched, captus, -a, -um.

beyond, ultra (*adv.* or *prep. acc.*).

bind, to (*literal sense*), vincere, -xi, -ctum; (by an oath, etc.), obstringere, -nxi, -ctum.

binding, not, irritus, -a, -um.

bitterly, acriter, vehementer.

blameless, extra culpam, innocens.

blaze, to, flagrare.

block, to, obstruere, -struxi, -structum.

blockade a, obsidio, -onis (*f.*).

blood, sanguis, -inis (*m.*).

— shed, caedes, -is (*f.*).

bloody, cruentus, -a, -um.

boast, to, se iactare.

boat, cymba, -ae.

bodily. See § 189.

body, corpus, -oris (*n.*).

— of troops, manus, -ūs (*f.*).

— guard, custodes, satellites (*pl.*).

boldly, fortiter, audacter.

boldness, audacia, -ae.

boon, a, munus, -eris (*n.*), beneficium, -i.

born, natus, -a, -um.  
 bottom of, the, imus. § 190 (*d*).  
 both. See Special Vocab.  
 boyhood, in or from, a puero, or  
 as a boy, puer.  
 brand, to, notam (alicui) inurĕre,  
 -ussi, -ustum.  
 brave, fortis, -e.  
 breach, to, perrumpĕre, -rupi,  
 -ruptum.  
 break, to, frangĕre, fregi, fractum.  
 — one's word, fidem fallĕre.  
 — through. See breach.  
 — out, erumpĕre.  
 breast, pectus, -oris (*n.*).  
 — works, plutei, -orum.  
 bribe, to, pecuniā corrupĕre.  
 bribery, ambitus, -ūs.  
 bring, to, afferre, attuli, allatum.  
 brother, frater, -tris.  
 bugler, tubicen, -cinis (*m.*).  
 build, to, aedificare; exstruĕre, -xi,  
 -ctum.  
 burden, onus, -eris (*n.*).  
 burn, to (*trans.*), urĕre, ussi,  
 ustum (*intrans.*); ardĕre, arsi.  
 burning (with rage, etc.), incensus  
 (irā).  
 bury, to, sepelire, -ii, sepultum.  
 business, negotium, -i.  
 to go about one's —, suas res  
 agĕre.  
 bustle, to, trepidare; concursare.  
 but. See Special Vocab.  
 bystanders, the, adstantes.  
 call, to, vocare; appellare.  
 — together, convocare.  
 — upon, compellare.  
 called, to be, nominari.  
 called Balbus = nomine Balbus  
 or cui nomen est Balbus  
 (Balbo). § 207.  
 calm, tranquillus, -a, -um.

camp, castra, -orum (*n.*).  
 campaign, bellum, -i.  
 can, I, possum; valeo.  
 — not, nequeo.  
 candidate, to be a, petĕre (magis-  
 tratum).  
 captain, rector, gubernator, prae-  
 fectus.  
 care, to (or to take), curare.  
 care, cura, -ae.  
 career, cursus, -ūs, vita, -ae.  
 carelessness, neglegentia, -ae.  
 carefully, diligenter.  
 carry, to, portare.  
 — across, transportare.  
 — on war, bellum gerĕre.  
 — on negotiations, res agĕre  
 cum —.  
 catch sight of, to, conspicĕre,  
 -spexi, -spectum.  
 cattle, pecudes, -um (*f.*) pecus,  
 -oris.  
 cause, causa, -ae.  
 cavalry, equites, -um; (*in collective  
 sense*), equitatus, -ūs.  
 cave, spelunca, -ae.  
 cease, desinĕre, -sii, -situm. § 132  
 (*b*) and *n.* (3).  
 — from, desistĕre, -stiti ab —.  
 celebrate, to, celebrare.  
 certain. }  
 certain, for. } See Special Vocab.  
 certainly. }  
 chain, catena, -ae.  
 chains = bonds, vincula (*n. pl.*).  
 chance (opportunity), facultas,  
 -atis (*f.*), occasio, -onis (*f.*).  
 chance, by, forte, casu.  
 change, to (*trans.*), mutare (*in-  
 trans.*), mutari.  
 — a, commutatio, -onis (*f.*).  
 character, mores, -um (*m.*); in-  
 genium, -i, indoles, -is (*f.*).  
 See also § 10 (*g*).

- charge, a (attack), impetus, -ūs ;  
(accusation), crimen, -inis (*n*).  
chariot, currus, -ūs.  
charioteer, auriga, -ae (*m*).  
charm, a, carmen, -inis (*n*).  
cheat, to, fallēre, fefelli, falsum  
(*acc.*) ; verba dare (*dat.*).  
check, to, obstare (*dat.*) ; impedire  
(*acc.*).  
choice, of one's own, sua sponte,  
ultro.  
choose, to, eligēre, -legi, -lectum.  
chief, princeps, -cipis (*m*).  
circuit, circuitus, -ūs.  
circumstances, res.  
citadel, arx, arcis (*f*).  
citizen, civis, -is.  
city, urbs, -is (*f*).  
civil (= polite), comis, urbanus.  
civil war, bellum civile.  
clad, vestitus, -a, -um.  
claim, I, mihi vindico, -are.  
clamour for, to, flagitare.  
clan, gens, gentis (*f*).  
clearly, haud dubie, manifeste.  
clear oneself, to, se purgare (*abl.*).  
clear. See Special Vocab.  
cliff, rupes, -is (*f*)., saxa praerupta  
(*n. pl.*).  
climb, to, ascendēre, -di, -sum.  
cling, haerēre, -si ; adhaerescēre.  
close at hand, prope, haud procul.  
close, to be — to, prope abesse ab — .  
close, in — order, conferti (*pl.*).  
close, at — quarters, comminus.  
cloud (or shower) of arrows, etc.,  
multitudo, -inis (*f*).  
coat, vestis, -is (*f*)., tunica, -ae.  
cohort, cohors, -tis (*f*).  
colleague, collega, -ae (*m*).  
collect, to, collegēre, -legi, -lec-  
tum ; cogēre, coegi, coactum.  
column (on the march), agmen,  
-inis (*n*).  
combination, in, unā, universi.  
come, to, venire.  
— up, subire, subvenire.  
— to, adire, advenire.  
— to oneself, in se redire,  
animum recipere.  
— forward, prodire.  
comfort, to, consolari.  
command, to, iubēre, iussi, iussum  
(*acc.*) ; imperare (*dat.*).  
command (at the — of), iussu.  
commander, imperator, -is.  
commanding position, locus op-  
portunus.  
commencement. See beginning.  
commend, to (someone or some-  
thing to somebody), aliquem  
or aliquid alicui probare,  
approbare.  
commit (=entrust), permittēre ;  
mandare.  
— a crime, admittēre.  
common. See Special Vocab.  
common people. See Special  
Vocab. people.  
communicate, to, nuntiare.  
community, the, res publica,  
civitas, -atis (*f*).  
compassion, misericordia, -ae.  
compel, to, cogēre, coegi, coactum.  
complain, to, queri, questus.  
completed, perfectus, -a, -um.  
completely, totus, -a, -um.  
compulsion, under, vi coactus.  
condemn, to, condemnare.  
condition, condicio, -onis (*f*).  
on — that, ea lege ut — .  
conduct, mores, -um (*m*).  
conduct, to, administrare.  
conduct, a safe, fides data.  
confidence, to put — in, fidem  
habere (*dat.*), confidēre, -fisis  
sum. § 173.  
confirm, to, confirmare.



conformity, in — with, secundum  
(*acc.*), ex, e (*abl.*).

confusion, to throw into, perturbare.

— reigns, trepidatum est.

congratulate, to, gratulari.

conquer, to, vincere, vici, victum.

conqueror, victor, -is.

consent, to, consentire; velle.

consent, with one, consensu  
omnium, uno consensu.

consider, to, existimare; habere.

consider the interests of, to, consulere, -ui, -tum (*dat.*).

considerable, aliquantus, -a, -um.

considering (the circumstances,  
etc.), ut in (his rebus).

conspicuous, insignis, -e.

conspirators, coniurati.

consulship, consulatus, -ūs.

consult (to take counsel), consilium capere; (ask advice of), consulere (*acc.*); adhibere (*acc.*).

consume, to, consumere, -sumpsi, -sumptum.

contempt, contemptio, -onis.

to come into —, in contemptionem venire.

contend, to, certare; contendere, -tendi.

content with, contentus, -a, -um (*abl.*).

contest, certamen, -inis (*n.*).

continual (long continued), diutinus; (frequent) creber, -bra, -brum.

continuous (unbroken), perpetuus.

contrary to (one's hopes, etc.), contra (spem).

contribute, to, conferre, -tuli, -latum.

control, to, moderari (*acc.* or *dat.*)  
§ 176; coercere (*acc.*).

converse with, to, colloqui, -locutus (cum).

conviction, to increase the, opinionem confirmare.

corn, frumentum, -i.

cook, to, coquere, coxi, coctum.

correctly, recte.

corslet, lorica, -ae.

cost, to (much blood, etc.), multo sanguine stare; constare.

cost (sacrifice), iactura, -ae.

couch, lectus, -i.

council, concilium, -i, Senatus, -ūs.

counsel, consilium, -i.

country. See § 6.

countrymen (fellow citizens), cives.

countryman (not town man), rusticus.

courage, virtus, -utis (*f.*), fortitudo, -inis (*f.*).

courageous, fortis, -e.

course, to adopt a, consilium capere; rationem inire.

in — of time, post aliquantum temporis.

of course, nempe, scilicet.

courteous behaviour, humani urbanique mores.

cover, to, tegere, texi, tectum.

covetousness, cupiditas, -atis (*f.*), avaritia, -ae.

crafty, callidus, versutus.

crawl, to, repere, -psi, -ptum.

creature, animal, -is (*n.*).

crime, scelus, -eris (*n.*).

crisis (critical moment), discrimen, -inis (*n.*), tempus necessarium.

crops, seges, -etis (*f.*).

cross, to, traicere, -ieci, -iectum; transire.

to take across, traducere; transportare. § 163.



**crowd, to**, congregari; frequentes convenire.

**in crowds**, frequentes.

**crowd, a**, turba, -ae, multitudo, -inis (*f.*).

**crown** (*literal*), corona, -ae, (*metaph.* for sovereignty), regnum, -i.

— (**money**) aureus, -i.

**cruel**, saevus, crudelis, -e.

**cruise**, cursus, -ūs, navigatio, -onis (*f.*).

**crush, to**, opprimere, -pressi, -pressum.

**cry, to**, exclamare.

**cry, a**, clamor, -is (*m.*).

**cultured**, eruditus, -a, -um.

**cunning**, dolus, -i.

**cunning** (*adj.*), vafer, -fra, -frum.

**cure, to**, sanare.

**curse, to**, exsecrari.

**custom**, mos, moris (*m.*).

**cut off, to**, absumere, -sumpsi, -sumptum.

— **to pieces**, occidere, -cidi, -cisum.

— **off from**, intercludere, -elusi, -clusum.

**daily**, cotidianus, -a, -um.

**danger**, periculum, -i.

**dangerous**, periculosus, -a, -um.

**dare, to**, audere, ausus.

**dark**, obscurus, -a, -um.

**darken, to**, obscurare.

**dart**, telum, -i, iaculum, -i.

**dash over, to**, infundi, fusus (*dat.*); obruere.

**date**, tempus, -oris (*n.*).

See § 10 (*y*).

**daughter**, filia, -ae.

**day**, dies, -ei (*m.*).

**from day to day**, diem ex die, de die in diem.

**day-break**, prima lux.

**to lose the day**, vinci; inferior discedere.

**dear**, carus, -a, -um.

**death**, mors, -tis (*f.*).

**debt**, aes alienum, aeris alieni.

**decay**, tabescere, tabui.

**deceitful**, fallax, -acis.

**deceive, to**, fallere, fefelli, falsum; eludere, elusi, elusum.

**decide**, decernere, -crevi, -cretum; iudicare.

**decided, it is**, placet; visum est.

**decision, it depends on my**, mei arbitrii est.

**deck**, pons, -tis (*m.*), puppis, -is (*f.*).

**declare war, to**, bellum indicere. § 166.

**decline** (**the contest, etc.**), detrectare (certamen).

— **to do**, nolle (facere).

**decrease, to**, deminuerē (*trans.*).

**decree, to**, edicere; statuere.

**decree, a**, edictum, -i.

— **of the Senate**, Senatūs consultum, -i.

**deep** (**of measurement**), altus, -a, -um (*metaph. of sorrow, etc.*), gravis, -e.

**defeat, to**, devincere, -vici, -victum.

**defeat, a**, clades, -is (*f.*).

**defect**, vitium, -i.

**defences**, munitiones, -um (*f.*).

**defend**, defendere, -di, -sum.

**defenders**, propugnatores, defensores.

**definite**, certus, -a, -um, fixus, -a, -um.

**degradation**, ignominia, -ae.

**degrade, to**, ignominiā afficere.

**delay, without**, sine mora.

**deliberate, to**, consilium capere; deliberare.

**delightful**, iucundus, -a, -um.

delights, *it*, iuvat; delectat.  
 deliver, *to*, liberare.  
 delude, *to*, fallere; eludere.  
 demagogue, factiosus homo.  
 demand *to*, postulare; poscere, poposci.  
 demand from, *to*, imperare. § 174.  
 demolish, *to*, diruere; evertere.  
 depart, *to*, abire; discedere, -cessi.  
 deposit, *to*, reponere, -posui, -positum.  
 deprive of, *to*, privare (*acc.* and *abl.*), adimere (*acc.* and *dat.*).  
 depths of, *the*. See § 190 (*d*).  
 deputy, legatus, -i.  
 descend, *to*, descendere, -di, -sum.  
 describe, *to*, demonstrare.  
 desert, *to*, deserere, -ui, -tum; destituere.  
 desert, *a*, loca deserta (*n. pl.*).  
 deserter, transfuga, -ae (*m.*).  
 design, consilium, -i, inceptum, -i.  
 designedly, consulto.  
 desire, *to*, cupere; optare.  
 desirable, optandus, -a, -um.  
 despair, *to*, desperare (*acc.* or *dē*).  
 despair, desperatio, -onis (*f.*).  
 despise, *to*, despicere, -spexi, -spec-tum; contemnere, -tempsi, -temptum; neglegere, -xi, -etum; nihili facere.  
 despot, dominus, -i, tyrannus, -i.  
 destiny, fatum, -i.  
 destitute of, expers, -tis (*gen.*).  
 destroy, *to* (utterly), delere, -evi, -etum.  
 destruction, exitium, -i, perniciēs, -ei.  
 destructive, perniciosus, funestus.  
 it is —, exitio est. § 211 (*a*).  
 detain, *to*, retinere, -ui, -tentum.  
 detect, *to*, investigare; sentire. See also notice.  
 deter, *to*, deterrere.

determine, *to*, statuere; decernere, -crevi, cretum.  
 determination, perseverantia, -ae; animus consili tenax.  
 devastate, *to*, vastare.  
 devote oneself, *to* — *to*, operam dare (*dat.* or *ut*).  
 devotion, studium, -i.  
 devour, *to*, devorare.  
 dictator, dictator, -oris.  
 die, *to*, morior, mori, mortuus; vitā excedere. See also Special Vocab. under *kill*.  
 difference between, there is, interest inter —, aliud est . . . aliud est . . .  
 different, alius, -a, -ud. § 274.  
 at a — time, alias.  
 at a, — place, alibi.  
 difficult, difficilis, -e.  
 difficulty, difficultas, -atis (*f.*).  
 dig, *to*, fodere, fodi, fossum; effodere.  
 dignity, dignitas, -atis (*f.*).  
 dip, *to*, mergere, -si, -sum (*trans.*).  
 directions, in both, utrinque, ab utraque parte.  
 in all —, undique.  
 in different —, they fled, diversi fugerunt.  
 disaffected, *to* be, male sentire.  
 disappoint, *to*, fallere, fefelli.  
 disappointed, spe deiectus, re infectā (with purpose unaccomplished).  
 disaster, clades, -is (*f.*).  
 discover, *to*, reperire, repperi, repertum; comperire, comperi, compertum.  
 discuss, *to*, disputare; verbis contendere.  
 disease, morbus, -i.  
 disembark, *to* (*trans.*), exponere (*intrans.*); egredi, -gressus.

disgrace, ignominia, -ae.  
 disgraceful, turpis, -e.  
 disguised as, habitu atque specie  
   (*gen.*).  
 disgust, odium, -i, detestatio,  
   -onis (*f.*).  
 dislike, fastidium, -i.  
 dismayed, to be, perterreri, per-  
   territus.  
 dismiss, to, dimittère.  
 disorder, tumultus, -ūs.  
 disorderly, tumultuosus, turbulen-  
   tus.  
 display, to (courage, etc.), prae-  
   stare, -stiti.  
 displease, to, displicere, -ui.  
 disposed, to, promptus ad —.  
 disposition, indoles, -is (*f.*),  
   animus, -i.  
 disregard, neglegentia, -ae.  
 dissension, discordia, -ae, seditio,  
   -onis (*f.*).  
 distance, at a, procul.  
 distinguished, insignis, -e.  
 distraught, obstupefactus,  
   mente captus.  
 distress, to be in, laborare.  
 district, regio, -onis (*f.*).  
 disturb, to, turbare; perturbare.  
 ditch, fossa, -ae.  
 divide, to, dividere, -visi, -visum;  
   (to keep apart), distinere.  
 divine, divinus, -a, -um.  
 divisions, in two, bipartito.  
 doctor, medicus, -i.  
 dog, canis, -is, (*c.*).  
 dominate, dominari (*dat.*).  
 dominions, fines (*pl.*), regnum, -i.  
 doubled, duplicatus, -a, -um.  
 doubt, to, dubitare. § 67.  
 downfall, perniciēs, -ei (*f.*).  
 drag, to, trahere, traxi, tractum.  
 draw, to (water), exhaurire, -hausi,  
   -haustum.

draw sword, stringere, -nxi, -ctum.  
 — up an army, instruere, -xi,  
   -ctum.  
 — ships on shore, subducere.  
 — near, appropinquare.  
 dreadful, terribilis, -e, horrendus.  
 drink, to, bibere, bibi, bibitum.  
 drive, to, agere, egi, actum; agi-  
   tare; cogere.  
 — down into, defigere, -fixi,  
   -fixum.  
 — back, repellere, reppuli,  
   repulsum.  
 — down from, deturbare.  
 drown, to, submergere, -si, -sum  
   (*trans.*).  
 duty, officium, -i, pietas, -atis (*f.*).  
 dutiful, pius, -a, -um.  
 each, each other. See §§ 276-279.  
 eager, alacer, -cris, -cre.  
 — for, cupidus (*gen.*).  
 eagerly, cupide.  
 eagerness, studium, -i, cupiditas,  
   -atis (*f.*).  
 early morning, prima lux.  
 earnestly, vehementer.  
 to beg —, orare atque obsecrare.  
 earnest, in (in reality), re vera.  
 ears, aures, -ium (*f.*).  
 ease, otium, -i.  
 easily, facile, nullo negotio.  
 education, litterae, -arum.  
 effect, to this, in hunc modum.  
 effectual, utilis, -e.  
 either (= one or the other of two  
   persons), alteruter, -tra,  
   -trum.  
 — (= one or the other of two  
   parties), alterutri.  
 elated, elatus, -a, -um.  
 elephant, elephas (*nom.*), other  
   cases generally from elephan-  
   tus.

eloquence, eloquentia, -ae.  
**embark, to** (*trans.*), imponere in (*acc.*); (*intrans.*), navem conscendere.  
**embrace, to**, amplecti, amplexus.  
**empire**, imperium, -i, dicio, -onis (*f.*).  
**employ, to**, uti, usus (*abl.*)  
**empty** (*literal*), vacuus, -a, -um; (*figurative of pretence, etc.*), vanus, inanis, -e.  
**encamp, to**, castra ponere.  
**end, to**, desinere, -sii, -situm.  
     **put an — to**, finem imponere (*dat.*).  
**endless**, infinitus, -a, -um.  
**endurance**, fortitudo, -inis (*f.*), patientia, -ae.  
**endure, to**, perferre; tolerare.  
**enemy** (*private*), inimicus, -i; (*national*), hostis, -is.  
**energetic**, strenuus, -a, -um.  
**engage in battle with, to**, proelium committere cum —, manus conserere, proelio congredi.  
**engage in, to**, inire in —.  
**engaged in, to be**, versari in (*abl.*), interesse (*dat.*).  
**engagement, a naval**, pugna navalis.  
**enjoy, to**, frui; uti, usus.  
**enjoy oneself, to**, delectari.  
**enlist, to** (*trans.*), conscribere, -scripsi, -scriptum.  
**enmity**, invidia, -ae, odium, -i, inimicitia, -ae.  
**enough**, satis.  
**enter, to**, intrare; inire.  
**enterprise**, inceptum, -i.  
**enterprising**, audax, impiger, -gra, -grum.  
**enthusiasm**, studium, -i.  
**enthusiastic**, studiosus, -a, -um.  
**entirely**, omnino, totus, -a, -um.

**entreaty**, preces, -um (*f.*), obsecratio, -onis (*f.*).  
**entrenchments**, munitiones (*f.*), opera (*n. pl.*).  
**equal**, par, paris.  
     **on — terms**, aequo Marte.  
**equip, to**, ornare; instruere.  
     **— a ship**, armare.  
**escape, to**, effugere, -fugi.  
**escort**, comitatus, -ūs.  
**especially**, praesertim.  
**establish, to**, instituere.  
**esteem, to**, aestimare; habere.  
**estuary**, aestuarius, -i.  
**eternal**, sempiternus, -a, -um.  
**evasive conduct**, fallaciae, -arum, improbitas, -atis (*f.*).  
**even**, etiam, vel.  
     **not —, ne — quidem.**  
**evening, in the**, vespere.  
     **towards —**, sub vesperum.  
**ever (at any time)**, unquam; (*always*), semper.  
     **— than ever** (*plus*) solito (*solito with compar.*).  
**everyday**, cotidie; (*of a continued process, growth, etc.*), in dies.  
**evidence**, testimonium, -i.  
**evident, it is**, manifestum est; apparet.  
**evil**, an, malum, -i.  
**examine**, perspicere, -spexi, -spec-tum.  
**example**, exemplum, -i.  
**except**, nisi, praeter (*acc.*).  
**exception, with the (of a few)**, paucis exceptis.  
**excessive**, nimius, -a, -um.  
**exchange for, in**, pro (*abl.*).  
**excite, to**, concitare; erigere, -rexī, -ctum.  
**excitement**, trepidatio, -onis (*f.*).  
**excited, to be**, trepidare; concursare.

**exclaim, to,** exclamare.

**excuse, to,** excusare (*acc.*).

**to plead in excuse,** excusare; valeditudinem = **to plead ill-health.**

**executioner,** carnifex, -fice (*m.*).

**exercise, to,** exercere.

**to exercise power,** uti, usus.

**exertions,** labor, sudor.

**exile,** exsilium, -i.

**an exile,** exsul, -is.

**to be in —,** exsulare.

**to drive into —,** in exsilium pellere.

**expect, to, wait for,** expectare; sperare; providere. §133 n.(4).

**expense,** sumptus, -ūs.

**expenses (money spent),** impensa, -ae.

**experience of,** peritia, -ae (*gen.*).

**expiate, to,** luere.

**explain, to,** explicare; demonstrare.

**expose to, to,** obicere, -ieci, -iectum.

**expostulate, to,** deprecari.

**express, to,** exprimere, -pressi.

**extend, to** (*intrans.*), patere.

**extensive,** latus, -a, -um.

**extent, to such an,** adeo.

**extraordinary,** extra modum, praeter spem.

**exult in, to,** se iactare; gloriari; exsultare. §183.

**eye,** oculus, -i.

**face, to,** obire; experiri, -pertus.  
— **an attack,** sustinere (*impetum*).

**fact, in** (*in reality*), re verā; (*to sum up or conclude*), denique.

**facts, the,** res.

**fail, to** (*to desert, revolt*), deficere ab (*of persons*).

**to fail** (*run short*), deficere (*acc.*) (*of things*).

**to fail** (*to support*), deesse (*dat.*).

**to fail** (*of success*), nihil agere.

**fainting,** exanimatus, -a, -um.

**fair.** See Special Vocab.

**faith** (*good*), fides, -ei (*f.*).

I put — **in,** fidem habeo (*dat.*).

**faithful,** fidus, -a, -um.

**fall, to,** cadere, cecidi, casum.

— **upon one's neck,** colla amplecti, -plexus.

— **in with,** occurrere; obviam venire (*dat.*).

— **into,** incidere, -cidi in —.

— **into the hands of,** penes aliquem fieri.

— **upon,** oppugnare.

— **out,** accidere; evenire.

**false** (*of persons*), fallax, mendax (*of things*), fictus, falsus.

**falsehood,** mendacium, -i.

**falseness,** improbitas, -atis (*f.*).

**famine,** fames, -is (*f.*), inopia, -ae.

**famous,** praeclarus, -a, -um.

**far,** procul.

**far, by,** longe, multo.

**far, from** (*strong negative*), parum.

**far, so far as,** quoad.

**far removed from,** alienus ab —.

**farewell,** valē, valēte.

**farmhouse,** villa, -ae.

**farther,** ultra.

**fast,** celer, velox.

**fatal,** funestus, mortifer, -a, -um.

**father,** pater, -tris.

**fatigue,** lassitudo, -inis (*f.*).

**fatigued,** fessus, fatigatus.

**favour, to,** favere, favi, fautum.

**favour, gratia,** -ae.

**in our —,** a nobis.

**favourable,** secundus, -a, -um.

**fawn upon, to,** adulari.

**fear, to,** timere; pertimescere; -timui.

**fear,** timor, metus, -ūs.

**for fear that,** use ne.

feel, to, sentire, sensi, sensum.  
 fellow (contemptuous), homo, iste.  
 fellow citizen, civis.  
 fetch, to, apportare.  
 few, pauci, -ae, -a.  
 fidelity, fides, -ei, constantia, -ae.  
 field (of battle), acies, -ei.  
 fierce, atrox, ferus.  
 fiercely, acriter, vehementer.  
 fight, to, pugnare.  
 fight, a, pugna, proelium.  
 fighting went on, pugnatum est.  
 find, to (discover), reperire; com-  
     perire; (become aware),  
     intellegere, -lexi, -lectum.  
 find fault with, to, culpae; in-  
     crepare; ineusare.  
 fine, pulcher, praeclarus.  
 finish, to, perficere.  
 fire and sword, with, igni ferroque.  
 first, at, primo, primum.  
 fit of madness, subitus furor.  
 fix, to, figere, fixi, fixum; defigere.  
 fixed, certus, fixus.  
 flame, flamma, -ae.  
 flank, latus, -eris (n.).  
 flatter, to, assentiri (dat.).  
 fleet, classis, -is (f.).  
 flesh, caro, carnis (f.).  
 flee, to, fugere; vertere terga; (take  
     to flight), fugae se mandare.  
 flight (retreat), fuga, -ae.  
     — of birds, volatus, -us.  
 float, to, natare.  
 flock together, to, congregari.  
 flood, to (overflow), inundare.  
 flower, flos, floris (m.).  
 fly to arms, to, concurrere ad arma.  
 follow, to, sequi, secutus; subsequi.  
 followers, comites, -um.  
 following day, postero die.  
     — year, proximo anno.  
 fond of, studiosus, cupidus (gen.).  
 food, cibus, -i.

fool (foolish person), stultus, -i; (buf-  
     foon, jester), scurra, -ae (m.).  
 foot, on, pedibus.  
 for. See Special Vocab.  
 force, vis, vim, vi (f.).  
     by — of arms, vi et armis.  
     with } full —, summa vi, summis  
     in }  
     copiis  
 forces, copiae, -arum.  
 ford, to, vado transire.  
 ford, a (of river), vada (n. pl.).  
 foreign, externus, peregrinus.  
 foresee, to, prospicere, -spexi,  
     -spectrum.  
 forest, silva, -ae.  
 forget, to, oblivisci, oblitus (gen.).  
 forgive, to, veniam dare (dat.);  
     ignoscere, -novi, -notum (dat.);  
     condonare (aliquid alicui).  
 form, to (line), aciem instruere.  
 former, prior, pristinus, -a, -um.  
 formerly, olim, quondam, prius.  
 forthwith, protinus.  
 fortify, to, munire.  
 fortifications, munitiones.  
 fortress, castellum, -i, arx, -cis (f.).  
 fortunate, felix.  
 fortunately, peropportune.  
 Fortune, Fortuna, -ae.  
 fortunes, fortunae, -arum, res.  
 free, to set, liberare.  
 free, liber, -era, -erum.  
 freedom, libertas, -atis (f.).  
 friend, amicus, -i; (foreign),  
     hospes, -itis.  
 friendliness, amicus animus.  
 friendship, amicitia, hospitium.  
 frighten, to, terrere; perterrere.  
 front, in, a fronte.  
     — rank, prima acies.  
 frugal, frugi (indecl.), parcus.  
 fulfil, to, explere, -plevi.  
     — a promise, praestare.



full, of, plenus, -a, -um.

full speed, at (of a rider), equo admisso or incitato.

— (of a ship), navis remis incitata, cursu incitato.

— (in general sense), quam celerrime.

funeral, funera (*n. pl.*).

further, ultra, praeterea.

fury, with the utmost, quam acerrime, — acerbissime, — vehementissime.

future, the (*nom. or acc.*), futura (*n. pl.*); (*other cases*), use, rerum futurarum, rebus futuris.

for the —, in futurum, in posterum.

gain, to, acquirere, -quisivi, -itum; consequi, -secutus.

to — time, tempus ducere.

to — strength, vires augere.

to — control of, (suae) dicionis facere, potiri, -itus (*abl. or gen.*).

gain, emolumentum, -i.

commercial gain, quaestus, -ūs.

gallantly, honeste ac fortiter.

gallop, at full. See 'at full speed.'

games, the, ludi, -orum.

garden, hortus, -i.

garrison, praesidium, -i, custodes, -um.

gate, porta, -ae.

gather (*trans.*), convocare; cogere, coegi, coactum; (*intrans.*), convenire.

general, a, dux, imperator.

general, in general, generally, etc. See Special Vocab.

gentle, mitis, -e, clemens.

genuine, sincerus, -a, -um.

get, to, — possession of.

See gain.

— ready, parare, se parare.

to — to (reach), pervenire ad —.

gift, donum, -i.

gird up, to, accingere, -nxi, -nctum.

give, to, dare (*dat.*); donare, (*acc. and abl.*).

— up, omittere; relinquere; desistere, -stiti, ab —.

— back, reddere, -didi, -ditum.

— way, pedem referre: loco cedere.

— way to, cedere; (*passion, etc.*) indulgere, -dulsi, (*dat.*).

glad, to be, gaudere, gavisus sum; delectari.

gladly, libenter.

glance (of the eyes), acies, -ei (*f.*).

glen, saltus, -ūs.

glowing, ardens.

glory, gloria, -ae, laus, -dis, (*f.*).

go, to, ire.

— out, exire.

— on, progredi, -gressus.

— on doing, perseverare.

God, use Di Immortales.

gold, aurum, -i.

golden, aureus, -a, -um.

good for —, utilis, -e (*dat. of person ad with acc. of thing*).

govern, to, administrare, leges imponere (*dat.*).

government, the (Roman), Senatus Populusque Romanus; (general), qui reipublicae praesunt.

gradually, sensim, paulatim.

grandson, nepos, -otis.

great —, pronepos.

grateful, gratus, -a, -um; beneficii haud immemor.



gratitude, gratus animus.  
 to feel —, gratiam habere.  
 gratify, to, indulgēre, -dulsei  
 (dat.).  
 grasp, to, corripere, -ripui  
 -reptum.  
 great, magnus.  
 this great, such a great —,  
 tantus. § 270.  
 greatness, magnitudo, -inis, (f.),  
 the — of. See § 10 (g.).  
 Greek, Graecus, -i.  
 greet, to, salutare.  
 grief, dolor, -oris (m.).  
 grieved, to be, dolere.  
 — at, aegre ferre.  
 groan, to, ingemiscere, -gemui,  
 -gemitum.  
 ground, terra, locus, solum.  
 on the —, humi.  
 grow, to (increase), crescere, crevi;  
 (be produced), nasci, natus;  
 (become), fieri, factus.  
 to — up, adolescere, -evi,  
 adultum.  
 grudge, to have a, invidere (dat.).  
 guard, to, custodire; tueri.  
 — against, cavere, cavi, cau-  
 tum (acc.).  
 to be on —, in statione esse;  
 excubare, -ui, -itum.  
 guest, hospes, -itis.  
 guide, dux, -cis.  
 hail, to, salutare, compellare.  
 hair, capilli, -orum.  
 half, dimidium, -i.  
 halt, to, consistere, constitui.  
 hampered, impeditus, -a, -um.  
 hand, manus, -ūs, (f.).  
 at —, prope.  
 hand over, to, tradere, -didi,  
 -ditum.  
 hang back, to, detrectare.

happens, it (in general or bad  
 sense), accidit; (of good  
 fortune), contingit; (it turns  
 out), evenit.  
 happy, beatus, -a, -um.  
 harbour, portus, -ūs.  
 hardship, incommodum, -i, moles-  
 tiae, inopia, -ae.  
 harm, to do, nocere (dat.).  
 harmony, concordia, -ae.  
 harsh, acerbus, severus, asper,  
 -era, -erum.  
 harshness, severitas, -atis (f.).  
 harness, to, iungere, -xi, -ctum.  
 haste, celeritas, -atis (f.).  
 hasten, to, properare; festinare;  
 contendere.  
 to — on a work, maturare.  
 hat, pileus, -i.  
 hate, to, odisse.  
 be hated by —, odio esse (dat.).  
 hatred, odium, -i.  
 head, caput, -itis (n.).  
 headlong, praeceps, -cipitis.  
 health, to be in, valere (bene).  
 to enjoy good —, firma valetu-  
 dine uti.  
 hear, to, audire; (hear of), cog-  
 noscere, -novi, -nitum;  
 certior fieri de —.  
 hearth, focus, -i.  
 heat, aestus, -ūs, calor.  
 heedlessly, temere.  
 height, altitudo, -inis (f.).  
 the — of, summus. See § 190 (d).  
 help, auxilium, opem (f.).  
 help, to. See assist.  
 help, I cannot, facere non possum  
 quin. See § 66.  
 helmet, galea, -ae.  
 hero, vir, -i; (demi-god) heros, -ois.  
 hesitate, to, haesitare, dubitare  
 (inf.).  
 hesitation, dubitatio, -onis (f.).

hide, to celare; occultare.  
 hiding-place, latebrae, -arum.  
 high, altus, excelsus.  
 hill, collis, -is (*m.*).  
 hindrance, impedimentum, -i.  
 hire, to, conducere, -dixi, -ductum.  
 historian, rerum scriptor.  
 hoist, to, tollere, sustuli, sublatum.  
 hold, to. See Special Vocab.  
 home, domus, -ūs (*f.*).  
     *See* abode.  
 honesty, probitas, -atis (*f.*).  
 honour, an (distinction), honor, -oris.  
 honour (sense of —), dignitas, -atis (*f.*).  
 honourable, honestus, -a, -um.  
 hope, for, sperare (*acc.*).  
 hopes, spes (*f.*).  
     in the —, spe.  
 horse, equus, -i.  
 hospitality, rights of, ius (iuris, *n.*) hospitii.  
 host, hospes, -itis.  
 hostage, obses, -sidis.  
 hot-headed, ferox, ingenio fervidus.  
 hot, to grow, calescere, calui.  
 house, domus, -us (*f.*), aedes, -ium (*f.*).  
     in my —, domi meae.  
 how (manner) quo modo, quo pacto; (degree), quam.  
 huge, ingens, immanis, -e.  
 human, humanus, -a, -um.  
 humble, tenuis, -e, humilis, -e.  
     of — origin, humili loco natus.  
 hunt, to, venari.  
 hunter, venator.  
 hunting, venatio, -onis (*f.*).  
 hurl, to, conicere, conieci.  
 hurt, to, nocere (*dat.*); laedere (*acc.*); damnum inferre (*dat.*).  
 husband, vir, viri.

idle, otiosus, -a, -um.  
 ill, to be, aegrotare.  
 ill-disposed, malevolus.  
 ill-treat, to, iniuriam inferre (*dat.*); iniuria afficere (*acc.*).  
 image, imago, -inis, (*f.*).  
 imagine, to, putare; (to conceive), mente concipere.  
 immediately, confestim, statim.  
 impassable, invius, impeditus.  
 importance, it is of, interest. § 187, n. (2).  
 important, necessarius, -a, -um.  
 impose, to (conditions, etc.), imponere (*dat.*).  
 impossible, use fieri non potest ut.  
 impression (opinion), opinio, -onis (*f.*).  
 imprison, to, in vincula conicere.  
 imprisonment, vincula (*n. pl.*).  
 improve, to, in melius mutare (*trans.*), — mutari (*intrans.*).  
 incapable of, to be, abhorre ab —.  
 incite, to, impellere, -puli, -pulum; incitare.  
 inclined to, promptus ad —.  
     I am — to think, haud scio an. § 111.  
 include, to, continere.  
 increase, to (*trans.*), augere, -xi, -etum; (*intrans.*) crescere, crevi.  
 incurable, qui sanari non potest.  
 indecisive, anceps, -cipitis, dubius.  
 indeed, vero.  
 indignation, dolor, ira.  
 indolent, piger, -gra, -grum.  
 induce, adducere, persuadere.  
 infamous, nefarius, -a, -um.  
 infant, infans, -tis.  
 infantry, pedites, -um.  
 infer, to, intellegere, -lexi, -lectum; colligere.  
 inferior to, inferior (*abl.*).

infest, to, infestum habēre.  
 infirmity, infirmitas, -atis (*f.*).  
 inflame, to, incendere, -di, -sum;  
 accedēre.

influence, gratia, -ae, auctoritas,  
 -atis (*f.*).

to have — with, plurimum  
 valere apud.

influenced by, permotus, com-  
 motus, adductus.

information, to give, nuntiare;  
 docēre; certiore facēre.

inhabitant, incola, -ae (*m.*).

ingenious, subtilis, -e, callidus.

inherited, patrius, -a, -um.

injure. *See hurt.*

injury, iniuria, damnum, -i.

inland (*adj.*), interior.

inn, deversorium, -i.

innate, insitus (naturā).

inquire, quaerēre, quaesivi,  
 -situm.

inside (*prep.*), intra (*acc.*).

insist, to, instare.

inspiration, afflatus, -ūs (divinus).

instance (an — of), exemplum, -i.

instantly, sine morā.

*See immediately.*

instead of, pro (*abl.*).

— of doing, etc., cum. *See § 91.*

instigation (at the — of some one),  
 auctore or suadente aliquo.

instruct, to, docēre; erudire.

insult, contumelia, -ae.

intend, to, in animo habēre (*also*  
*fut. partic.*). § 40.

intention (with the — of), eo con-  
 silio ut —.

intently, intente.

interval, intervallum, -i, spatium  
 interiectum.

intervene, to, intervenire (*dat.*).

interview, to, convenire (*acc.*);  
 colloqui, -locutus (cum, *abl.*).

intimate terms, to be on, familia-  
 rissime uti (*abl.*); — vivēre  
 cum —

invade, to, bellum inferre in —  
 (*acc.*).

invite, to, invitare; vocare.

island, insula, -ae.

javelin, telum, pilum, iaculum.

jealousy, invidia, -ae.

jest, in, per iocum.

join, to (*trans.*), iungēre, -nxi,  
 -nctum; coniungēre; (*intrans.*)  
 se iungēre (*ad. or dat.*). § 7 (2).

to — battle, committēre proe-  
 lium.

journey, iter, -ineris (*n.*).

judge, to, iudicare; rēri, ratus;  
 existimare.

jump down, to, desilire, -silui,  
 -sultum.

just lately, nuper, nuperrime.

just as —, sicut.

just as if, quasi vero.

just then, iam tum, tum ipsum.

keen, acer, -cris, -cre.

keep, to, servare; conservare.

— promises, promissa prae-  
 stare; promissis stare.

— within, continēre.

— back from, retinēre ab —.

— flocks, greges pascēre, pavi,  
 pastum.

— off, arcēre (*ab.*).

— out, excludēre, -clusi,  
 -clusum.

kill, to. *See Special Vocab.*

kind (sort), genus, -eris (*n.*).

of this, that, kind, huiusmodi,  
 eiusmodi.

of the kind, talis, -e.

kindle, to, incendēre, -di, -sum.

kindly (*adj.*), benignus, -a, -um.

**kindly** (*adv.*), benigne.  
**kindness** (quality), benevolentia, -ae; (action), beneficium, -i.  
**king**, rex, regis.  
**kingdom**, regnum, -i.  
**knights**, equites, -um.  
**know, to** (of things), scire;  
     (persons), novisse.  
     **not to —**, nescire; ignorare.  
  
**labour, to**, laborare, operam dare.  
**lack, to** (wholly), carere (*abl.*): **to be**  
     insufficiently supplied, egere  
     (*gen. or abl.*).  
**lacking, to be**, deesse (*dat.*).  
**ladder**, scala, -ae.  
**laggard**, ignavus, -a, -um.  
**lame**, claudus, -a, -um.  
**lament, to**, queri, questus;  
     lamentari.  
**lamentation**, lamentatio, -onis (*f.*).  
**land**, terra, -ae, ager, -gri.  
**land, to** (*trans.*), exponere in —;  
     (*intrans.*), egredi in —.  
**language**, sermo, -onis (*m.*),  
     lingua, -ae.  
**languish, to**, languescere.  
**languid**, languidus, -a, -um.  
**last, to**, durare, permanere.  
**last** (*adj.*); (**— of a series**), ultimi-  
     mus, -a, -um.  
     **— before the present**, proximi-  
     mus, -a, -um.  
**last, at**, tandem, demum.  
**late at night**, multa nocte.  
     **till —**, ad multam noctem.  
     **— in life**, iam provectus aetate.  
     **too late**, sero, serius.  
**lately**, nuper.  
**latter, the**, hic. § 246.  
**laugh, to**, ridere, risi, risum.  
**law**, lex, legis (*f.*).  
     **to obey the law**, legibus parere.  
**lay, to**, ponere, posui, positum.

**lay, to, down**, ponere; deponere.  
     **— up, store**, reponere.  
     **— bare**, nudare.  
     **— waste**, vastare.  
**lazy**, ignavus, -a, -um.  
**lead, to**, ducere.  
     **— across**, traducere.  
     **— back**, reducere.  
     **— out**, educere.  
**leadership**. See § 10 (*f.*).  
**leading men**, primi, principes.  
**lean on, to**, niti, nixus (*abl.*).  
**learn, to**, discere, didici.  
**learning**, doctrina, -ae.  
**least, at**, saltem, certe; (**not in the**  
     **—**), non omnino, minime.  
**leave, to**, relinquere, -liqui, -lictum.  
     **— out**, omittere.  
     **— in the lurch**, destituere.  
     **— alone**, neglegere, -lexi.  
     **— nothing undone, to —**, nihil  
     praetermittere quin —. § 67.  
**left** (abandoned or remaining),  
     relictus, -a, -um.  
     **— hand**, sinistra.  
**left, to be** (survive), superesse;  
     reliquus esse.  
**leg**, crus, cruris (*n.*).  
**legend**, fabula, -ae.  
**legion**, legio, onis (*f.*).  
**legionaries** (regular soldiers),  
     legionarii (milites).  
**legitimate**, legitimus, -a, -um.  
**leisure**, otium, -i.  
     **at —**, otiosus, -a, -um.  
**less** (*adj.*), minor; (*adv.*), minus.  
     **none the less**, nihilo minus.  
     **nevertheless**, tamen.  
**let, to**, sinere, sivi (*acc. and infin.*);  
     permittere (*dat. and ut*).  
     **— down**, demittere.  
     **— go**, demittere.  
     **— beard grow**, summittere  
     (barbam).

letter, epistula, -ae, litterae, -arum.

level, aequus, -a, -um.

liable to, pronus, -a, -um ad.

lie, to (tell lies), mentiri, -titus.

lie, to (recline), iacere, -ui, -itum.

— at table, accumbere, -cubui.

— out at night, excubare, cubui.

life, vita, -ae.

lift, to, tollere. See hoist.

light, lux, lucis (f.).

lightly, leviter.

like (adj.), similis, -e.

just —, consimilis, -e.

like — as, sicut.

like, to, amare.

limit, finis, -is (m.), modus, -i.

line (of battle), acies, -ei (f.).

— (of march), agmen, -inis (n.).

(fortified lines), munitiones, -um (f.).

linger, to, morari; cunctari; tempus terere, trivi, tritum.

lion, leo, -onis (m.).

little, paulum; (by a little), paulo.

live, to. See Special Vocab.

load, onus, -eris (n.).

lodging. See inn, abode.

lofty. See high.

long (of distance), longus, -a, -um; (of time), diutinus, -a, -um.

for a long time, diu, diutius, diutissime.

look at, to, adspicere; conspicere.

— on at, spectare.

— closely at, intuēri.

— down on, despicere.

lose, to, amittere; perdere, -didi, -ditum.

— an opportunity, occasione deesse.

— time, tempus consumere.

lose the day, vinci, victus; inferior discedere, -cessi.

lot, sors, tis (f.).

it falls to my —, mihi accidit; contingit.

loud, magnus, -a, -um.

loudly, magnā voce.

low, abiectus, a, -um, humilis, -e. of low birth. See humble.

lowest part of, the, imus. § 190 (d).

lower, to, demittere.

lying. See false.

lust, cupiditas, -atis; libido, inis (f.).

madden, to, in furorem impellere.

madman, homo insanus.

madness, furor, -oris (m.).

magic, ars magica.

mainly, plerumque.

maintain (assert), vindicare.

make to, facere; creare.

— war on, bellum inferre (dat.).

make, to (a speech), orationem habere.

— { peace with — } pacem

— { up a quarrel with } inire, conciliare cum —.

— up one's mind, statuere.

— a stand, resistere.

— up (invent), fingere, -nxi, -ctum.

— for, contendere ad —.

man, men (mankind), homines; genus humanum.

like a —, pro virili parte.

to a —, ad unum.

man, to (ship, walls, etc.), complere.

manage, to, administrare; gerere, gessi, gestum.

— to do something, efficere ut —.

management, procuratio, -onis (f.).

manhood, to grow to, adolescere, -levi.

**manner, manners.** See Special Vocab.

**mark,** nota, -ae.

**marked,** insignis, -e.

**marriage,** matrimonium, -i.

**marry, to,** in matrimonium ducere.

**marsh,** palus, -udis (f.).

**mass,** moles, -lis (f.).

**massacre, a,** caedes, -is (f.), strages, -is (f.).

**massacre, to.** See Special Vocab., kill.

**mast,** māla, -ae.

**master,** dominus, -i.

**match (a — for),** par, -is (dat.).

**matter,** res.

**matters, it,** interest, refert. § 187, n. (2).

**mean,** sordidus, -a, -um.

See also low.

**mean, to,** sibi velle; (what does he mean? = quid sibi vult?).

**means, by no,** nequaquam.

— by any, quocunque modo.

**meantime, —while,** interea.

**meet, to,** occurrere, obviam fieri (dat.).

— death, obire mortem.

**meeting, a,** congressus, -ūs.

**memory, within human,** post hominum memoriam.

**memorial,** monumentum, -i.

**mention,** mentio, -onis (f.).

**mention, not to,** ne dicam.

**mentioned (as we — before),** ut supra demonstravimus.

**mercenary.** mercede conductus (miles).

**merchant-ship,** navis oneraria.

**merciful,** clemens, -tis.

**mere, merely,** non . . . nisi.

**merit,** virtus, -utis (f.).

**merriment,** iocus, -i; risus, -ūs.

**message,** nuntium, -i.

**messenger,** nuntius, -i.

**method,** ratio, -onis (f.).

**midday,** meridies, -ei.

**middle, midst,** medius. § 190 (d).

**mile,** mille passūs, milia passuum.

**military affairs,** res militaris.

**mind.** See Special Vocab.

**mines,** metalla (n. pl.).

**mingle with, to,** immiscere, -scui, -xtum; (intrans.) se immiscere.

**mischief,** damnum, -i, detrimentum, -i.

**missile,** telum, -i.

**mistake, to make a,** errare.

**moan, to.** See groan.

**mob,** turba, multitudo, -inis (f.).

**modest,** modestus, pudens.

**moment, for a,** paulisper.

**money,** pecunia, -ae, nummi, -um.

**monster,** monstrum, -i.

**month,** mensis, -is (m.).

**more, plus,** amplius. § 227.

to say more, plura dicere.

the more — the more —, quo plus — eo plus. § 224.

**moreover,** praeterea; accedit ut —.

**morning, in the,** mane.

**mortal.** See Special Vocab.

**mother,** mater, -tris.

**motionless,** immotus, -a, -um.

**mountain,** mons, montis (m.).

**mounted,** equo vectus.

**mouth,** os, oris (n.).

— of river, ostium, -i.

**move, to (trans.),** movere; (intrans.), moveri. § 7 (1).

**much,** multum, with partit. gen., § 197.

**much less,** nedum, ne dicam.

**much, by (adverbial),** multo. § 224.

**mutual,** mutuus, -a, -um.



**name**, nomen, -inis (*n.*).

in the — of —, per (*acc.*).

**name**, to, nominare.

**narrow**, angustus, -a, -um.

**nation**, populus, -i.

See Special Vocab., **people**.

**national** (language custom, etc.),

patrius (sermo), patrii (mores);

(welfare) communis salus, -utis.

**nature**, natura, -ae.

**nature** (character, natural endowment), ingenium, -i, indoles, -is (*f.*).

**native land**, patria, -ae.

**native** (*adj.*), patrius, -a, -um.

**naval**, navalis, -e.

**necessity**, necessitas, -atis (*f.*).

of —, necessario.

**need of, there is**, opus est. § 182.

**neglect to**, negligēre; aspernēre, -sprevi, -spretum.

**neglect** (= neglected condition), situs, -ūs.

**negligence**, neglegentia, -ae; indiligentia.

**negotiations, to carry on**, res agēre (cum).

**neighbour**, vicinus, -i.

See also **alter**, § 275.

**neighbouring**, finitimus, -a, -um.

**never**, nunquam.

—theless, nihilominus, tamen.

**new**, novus, recens.

**news**, nuntium, -i.

**next, the**, proximus, -a, -um; insequens.

**night**, nox, noctis (*f.*).

**nobles**, optimates, -um, viri multarum imaginum.

**nominally**, nomine.

**notice, to**, animadvertēre.

**now**. See Special Vocab.

**nowhere**, nusquam.

**numbers** (great), multitudo, -inis (*f.*).

in great —, frequentes.

in number, numero.

**numerous**, multi (numero).

more —, plures.

**oar**, remus, -i.

**oath**, iusiurandum, iurisiurandi (*n.*).

**obey, to**, parēre; obtemperare (*dat.*).

**oblige, to**. See **compel**.

**obscure** (person), nescio quis.

**obtain, to**, consequi, -secutus; adipisci, adeptus; nancisci, nactus.

**occasion, on that**, tum.

on many occasions, saepe, saepius, saepissime.

**occupy, to**, tenēre; occupare.

**ocean** (Atlantic), oceanus, -i.

**offence**, delictum, -i, peccatum, -i.

**offer, to**, offerre, obtuli, oblatum.

— battle. See **battle**.

— reward, praemium proponere.

**office**, magistratus, -ūs.

**officers**, praefecti.

**old**. See Special Vocab.

**old times**, antiquitas, -atis (*f.*).

**once**. See Special Vocab.

**one**, unus, -a, -um.

**one by one**, singuli. § 284 (*b.*).

**only**, solum, modo, tantum.

**onset**, impetus, -ūs.

**open, to**, aperire, -ui, apertum.

**open out**, explicare, -ui.

**openly**, palam.

**opinion, in my**, me iudice, ut ego opinor.

**opponent**, adversarius, -i.

**opportunity**, occasio, -onis (*f.*), facultas, -atis (*f.*).



**oppose, to,** obstaré; adversari  
(*dat.*).

**opposite, to,** contra, e regione  
(*gen.*).

**oppress, to,** vexare.

**oppression,** vexatio, -onis (*f.*).

**oracle,** oraculum, -i.

**order, to.** See *command*.

**orders,** iussa (*n. pl.*).

**origin,** origo, -inis (*f.*), genus,  
-eris (*n.*).

**original,** pristinus, -a, -um.

**other,** alius, -a, -ud.

**otherwise,** aliter.

**outposts,** stationes (*f.*).

**outside,** extra (*acc.*).

**outstrip, to,** superare (*cursu*);  
praevertère.

**over,** super, per (*acc.*).

**overcome, to,** superare.

**overwhelm, to,** obruère, opprimère.

**owe, to,** debère.

**pacify, to,** pacare.

**panic,** pavor, -oris (*m.*).

—stricken, metu percussus.

**pardon,** venia, -ae.

**part.** See *Special Vocab.*

**partially (incompletely),** male.

**parties (political),** partes, -ium (*f.*).

**party, a (of cavalry, etc.),** manus,  
-ūs (*f.*).

**pass, a,** saltus, -ūs.

**pass, to.** See *Special Vocab.*

**past,** praeteritus, -a, -um.

the **past,** praeterita (*n. pl.*);

rerum praeteritarum, rebus

praeteritis, tempus prae-  
teritum.

**patriot,** bonus or optimus civis.

**pay attention, to,** operam dare (*dat.*)

**pay, to (money),** solvère, solvi,  
solutum.

**peace,** pax, pacis (*f.*).

**people.** See *Special Vocab.*

**perceive, to,** sentire, sensi, sensum;  
intelligère, -lexi, -lectum.

**perform, to,** efficère; perficère.

**perhaps,** forsitan (*subj.*), haud  
scio an (*subj.*), fortasse (*ind.*).

**peril,** periculum, -i.

**perish, to,** perire; interire.

**persevere, to,** perseverare.

**perseverance,** constantia, -ae.

**person.** See *Special Vocab.*

**persuade,** persuadère, -suasi,  
-suasum; hortari, -atus.

**petition,** preces, -um (*f.*).

**philosopher,** philosophus, -i.

**picked (men, force, etc.),** delectus,  
-a, -um.

**pile up, to,** coacervare.

**pirate,** praedo, -onis (*m.*).

**pitch, to (camp),** ponère, posui,  
positum.

**pity,** misericordia, -ae.

**place,** locus, -i (*pl. loca*).

—in the ranks, ordo, -inis (*m.*).

**place, to,** ponère, posui, positum.

—upon, imponère (*dat. or in*  
*acc.*).

**plague,** pestis, -is (*f.*).

**plain,** campus, -i.

**plain, to make,** patefacère, il-  
lustrare.

**plan,** consilium, -i.

**plead, to (as an excuse),** excusare,  
(valetudinem, etc.).

**plead, to (a cause),** orare; dicère.

**please, to,** placère (*dat.*).

**pleasure,** voluptas, -atis (*f.*).

**pledge oneself, to,** spondère, spo-  
pondi, sponsum.

**plot, to,** coniurare.

**plot, a,** coniuratio, -onis (*f.*).

**plunder, to,** diripère, -ui, -reptum.

**plunge, to (trans.)** immittère; im-  
mergère.

poisoned, *venenatus*, -a, -um.  
 pole, *contus*, -i.  
 politic, *republica*.  
 ponder, to, *cogitare*; *meditari*.  
 poor, *pauper*, -eris.  
 popular, *populo carus*, *gratus*.  
 — party, *populares*.  
 possible, *as*, *quam* (*with superlative*).  
 posterity, *poster*.  
 poverty, *paupertas*, -atis, *egestas*, -atis (*f.*).  
 power, *potestas*, -atis (*f.*).  
 in the — of, *penes* (*acc.*).  
 praise, *laus*, *laudis* (*f.*).  
 pray, to, *orare*; *precari*.  
 — for, *optāre*.  
 prayers, to say, *vota facere*.  
 precipice, *saxa praerupta* (*n. pl.*).  
 predict, *praedicere*.  
 prefer, to, *praeferre* (*dat.*);  
*malle* (*quam*); *praeponere*;  
*anteponere* (*dat.*).  
 preparations, to make, *parare*.  
 prepare, to, *instruere*, -xi, -ctum.  
 presence of, in the, *coram* (*abl.*).  
 present, to be, *adesse*.  
 present with, to, *donare*. See § 167.  
 press, to (= urge), *hortari*; *urgere*;  
*incitare*.  
 pretence, *simulatio*, -onis (*f.*).  
 pretend, to, *simulare*;  *fingere*,  
*finxi*, *fictum*; *dictitare*.  
 prevail upon, to, *impetrare ab* —.  
 prevent, to, *prohibere*.  
 previous, *prior*, *prius*.  
 price, *pretium*, -i.  
 pride, *superbia*, -ae.  
 in the — of his (youth, etc.),  
*superbus* or *ferox* (*iuventute*).  
 priest, -ess, *sacerdos*, -dotis, (*m.*  
*or f.*).  
 prince, *princeps*, -cipis.  
 prison (general sense), *vincula* (*n.*

*pl.*); (place of confinement),  
*carcer*, -is (*m.*).  
 prisoner, *captivus*, -i.  
 private (person), *privatus*.  
 — property, *res familiaris*;  
*bona propria*, *familiaria*.  
 prize, to, *magni aestimare*.  
 proceed, to, *progredi*, -gressus.  
 procedure. See *method*.  
 procession, *agmen*, -inis (*n.*).  
 proclaim, to, *edicere*.  
 procure to. See *get*, *obtain*.  
 produce, to, *parere*, *peperi*, *par-*  
*tum*; *edere*, -didi, -ditum.  
 promise, to, *promittere*; *polliceri*,  
-i-citus; *fidem interponere*.  
 promptly, *sine mora*, *nulla inter-*  
*posita mora*. See *immediately*.  
 prompt, *alacer*, -cris, -cre.  
 proper, *iustus*, *rectus*.  
 property, *res*, *bona* (*n. pl.*).  
 proposals, *condiciones* (*f.*).  
 propound, *exponere*; *edere*.  
 prosperity, *res prosperae* or *se-*  
*cundae*.  
 prosperous, *felix*.  
 protect, to, *tutari*; *tueri*.  
 protection, *praesidium*, -i.  
 protect from, to. See *defend*, *avert*.  
 proud, *superbus*, -a, -um,  
 provide against, to, *cavere* (*acc. or*  
*ne* — ).  
 provide, to, *praebere*.  
 — a remedy, *adhibere*  
*(lit. bring to bear upon)*.  
 provided, that, *dum*, *dummodo* § 99.  
 provisions, *cibus*, *i*, *frumentum*,  
*i*, *commeatus* (*pl.*).  
 provocation, without, *ultra*, *nulla*  
*laccessus iniuria*.  
 prq̄w, *prora*, -ae.  
 prudence, *prudencia*, -ae.  
 prudently, *prudenter*, *providenter*,  
*sapienter*.

**punish, to**, poenas sumere ; (de — *abl. of person*).

**punished, to be**, poenas dare (*gen. of fault, dat. of person by whom*).

**pursue, to**, insequi, -secutus ; persequi.

**push off, to**, detrudere, -trusi, -trusum.

**put, to**. See Special Vocab.

**pyre, rogos, i**.

**quarrel, a, rixa, -ae**.

**quarter, to ask for**, veniam rogare.

**quartered, to be**, stationem habere.

**quench, to**, exstinguere, -nxi, -netum.

**question, the — is**, illud dubitari potest num —.

**quickly, celeriter**.

**race, gens, -tis (f.)**

the human —, genus humanum.

**rage, to**, saevire.

**rage, furor, ira**.

**raid, to make a —**, incursionem facere (in).

**rain, imber, -bris (or pl.)**.

**raise, to**, tollere ; attollere ; erigere.

— an army, comparare exercitum.

— the spirits of —, confirmare —.

**rally, to (from panic, etc.)**, se recipere (e pavore), se colligere, -legi.

**rampart, vallum, -i**.

— of a town, moenia (*n. pl.*).

**rank, ordo, -inis (m.)**.

high rank, dignitas, -atis (f.), summus locus.

**ransom, to**, redimere, -emi, -emptum.

**rash, temerarius, incautus**.

**rashness, temeritas, -atis (f.)**.

**rascal that —**, iste, homo levis-simus or nequissimus.

**rather, than**, potius (quam).

**rather too ready, etc.**, use compar. promptior —.

See Special Vocab.

**reach, to**, pervenire ad —.

**read through, to**, perlegere, -legi, -lectum.

**ready, to be — to**, velle, volui.

**ready for**, paratus ad —.

**readily (easily)**, facile ;

(willingly), libenter.

**realize, to**, intellegere, -lexi, -lectum ; cognoscere.

**realm, regnum, -i**.

**rear, in the —, from the —**, a tergo.

the — of the column, novissimum agmen.

**to attack in the —**, aversos aggredi.

**reason (cause)**, causa, -ae.

(reasoning faculty), ratio, -onis (f.).

**reasonably, iure**.

**rebellion, defectio, seditio, -onis (f.)**.

**rebuild, to**, reficere ; renovare.

**rebuke, to**, reprehendere ; vituperare.

**recall, to**, revocare.

— to mind, recordari ;

in animum revocare.

**receive, to**, accipere, -cepi, -ceptum.

**recently, nuper, nuperrime**.

**recklessness, audacia, temeritas**.

**recline, to**, recumbere, -cubui, accumbere.

**recognise, to**, agnoscere, -novi.

**reconsider, to**, secum reputare.

**recourse, to have — to**, se recipere ad — ; descendere ad —.

**recover, to,** recipere; recuperare.  
**reduce to submission, to,** subigere, -egi, -actum.  
**refer to Senate, to,** referre ad Senatum.  
**reflect on, to,** cogitare.  
**reform, to,** in melius convertere or mutare.  
**refuge, to take,** perfugere ad —; se recipere ad —.  
**refuse, to,** nolle (*infin.*); recusare (quominus); detrectare (*acc.*).  
**regard, to have — for,** rationem habere (*gen.*).  
**regard, to win the — of,** sibi conciliare.  
**regard as, to, in** (amicorum, etc.), numero habere.  
**regal, regalis, -e.**  
**regret, to, desiderare.**  
**regret, desiderium, -i.**  
**reject, to, repudiare.**  
**rejoice, to, gaudere, gavisus sum.**  
**rejoicing, gaudium, -i.**  
     **universal —, gaudentibus omnibus.** § 10 (*f*).  
**relate, to, commemorare; referre.**  
**relieve, to, sublevare.**  
**reluctantly, invitus, -a, -um.**  
**relying on, fretus, -a, -um** (*abl.*).  
**remain, to, manere, mansi; restare.**  
**remainder, the, quod reliquum est.**  
**remains, it, restat; reliquum est.**  
**remedy, remedium, -i, medicina, -ae.**  
**remember, to, meminisse** (*gen.*); recordari (*acc.*).  
**remorse, to feel, poenitet** (*impers.*).  
     § 187.  
**remorse, poenitentia, -ae.**  
**remote, longinquus, -a, -um.**  
**remove, to (take away), adimere, -emi, -emptum** (*dat.*). § 166.

**renew, to, renovare.**  
**renown, gloria, laus, -dis** (*f.*).  
**repair, to** (betake oneself), se recipere ad —; **to make good; reficere, redintegrare.**  
**repay, to (a favour, kindness, etc.), gratiam referre** (*dat. of person, gen. of cause*).  
     — **money, exsolvere.**  
**repeat, to, recitare.**  
**repel, to, repellere, reppuli, repulsum; repulsare.**  
**replace, to, reponere.**  
**reply, to, respondere, -di, -sum.**  
**reply, a, responsum, -i.**  
**report, a, fama, -ae; rumor, -oris** (*m.*).  
**repress, to, reprimere, -pressi, -pressum.**  
**reproach, to, increpare, -ui; reprehendere.**  
     — **some one with something, vitio vertere aliquid alicui.**  
**request, to, petere, -ii, -itum** (*ab*).  
**required, what is, necessarius, -a, -um; (quae) usui** (*sunt*).  
**resentment, indignatio, -onis.**  
**resist, to, resistere, restiti; obstare** (*dat.*).  
**resolve, to, decernere, -erevi; statuere.**  
**resolved, it is, videtur; placet.**  
**resources, opes, -um** (*fi*).  
**respect, observantia, -ae.**  
**respectable, honestus, spectatus, -a, -um.**  
**rest, the — of, ceteri.**  
**rest, to — on, niti, nixus** (*abl.*).  
     — **recumbere** (*in abl.*).  
**restlessness, animus inquietus.**  
**restore, to. See repair = give back, reddere, reddidi, redditum.**  
**restrain, to, retinere.**

result, eventus, -ūs.

the — was that, ex quo factum  
est ut.

retire, to, regredi, -gressus.

retreat, to, pedem referre.

return, to. *See* Special Vocab.

reveal, patefacere, -feci; illustrare.

reversal, commutatio, -onis (*f.*).

revolt, to, deficere. *See* rebel.

reward, to, praemiis afficere;  
donare.

rich, dives, -itis; locuples, -etis;  
opulentus, -a, -um.

ride, to, equo vehi, vectus.

ridiculous, it is, risum movet,  
ridiculum est.

right. }  
rightly. } *See* Special Vocab.

rise, to, surgere, surrexi; exsur-  
gere.

rising a, tumultus, -ūs.  
*See* rebellion.

risk, to, periclitari.

rivalry, aemulatio, -onis (*f.*).

river, flumen, -inis (*n.*).

road, via, -ae.

roam, to, vagari; errare.

roaring, the, fremitus, -ūs.

rock, saxum, -i; rupes, -is (*f.*).

roll, to (*trans.*), volvere (*intrans.*),  
volvi. § 7.

roof, tectum, -i.

roomy, latus, -a, -um.

rough, asper, -era, -erum.

round (*prep.*), circum (*acc.*).

rouse, to, excitare.

— to anger, ira incendere.

rout, to, in fugam vertere;  
fundere; profligare.

row, ordo, -inis (*m.*).

ruin, perniciēs, -ei; clades, -is  
(*f.*); exitium, -i.

rule, to, regere; dominari (*dat.*).

rule, dicio, -onis (*f.*), imperium, -i.

ruler, dominus, -i.

run, to, currere, cucurri, cursum.

— about, to and fro, discurrere;  
cursitare.

— upon rocks, illidi, -lisus.

— into danger, etc, incurrere;  
incidere in —.

rush, to, impetum facere; irruere.

rushes (reeds), iunci, -orum, ha-  
rundines, -um (*f.*).

sacrifice, to, posthabere (*acc.* and  
*dat.*).

sacrifice, a, iactura, -ae (originally  
the throwing overboard of  
cargo to lighten ship).

sacrifice, to offer, sacra facere.

sad, tristis, -e, moestus, -a, -um.

safe, tutus, -a, -um, incolumis, -e.

safety, salus, -utis (*f.*).

sail, to, navigare.

sails, vela (*n. pl.*).

sailor, nauta, -ae (*m.*).

sally, a, eruptio, -onis (*f.*).

same, the, idem, eadem, idem.

— as, idem atque or qui —.

sandy, harenosus, -a, -um.

save, to, servare; conservare.

saviour, the — of, defensor, -oris,  
or (figuratively), salus, -utis (*f.*).

saying, a, dictum, -i.

the — of Plato, illud Platonis.

scale, to, ascendere.

scarcely, vix, aegre.

scatter, to (*trans.*), dissipare;  
(*intrans.*), dissipari.

scatter = sprinkle, spargere, -si,  
-sum.

scheme, ratio, -onis (*f.*).

schemes, consilia (*n. pl.*).

scruple, to, haesitare.

sea, mare, -is (*n.*), pelagus, -i (*n.*).

to put out to —, in altum  
provehī.

sea-coast, ora maritima (*f.*).  
 secretly, occulte, clam.  
 secure. *See* safe.  
 security. *See* safety.  
 security, in, impune *or use* securus.  
 see, to. *See* Special Vocab.  
 seek for, to, quaerere, quaesivi,  
     quaesitum.  
 seem, to, vidēri.  
 seize, to, rapere; arripere; cor-  
     ripere.  
     — an opportunity, occasionem  
       capere *or* occasione uti.  
 sell, to, vendere, -didi, -ditum.  
 Senate, Senatus, -ūs.  
     — house, curia, -ae,  
 send, to, mittere.  
     — for, arcessere, -ivi, -itum.  
 sentiments, sententia, -ae, ani-  
     mus, -i.  
 my —, quae sentio.  
 separate, to, distinguere.  
 separately, singuli, viritim.  
 serenity, tranquillitas, -atis (*f.*).  
 serpent, serpens, -tis (*f.*).  
 serve, to (as a soldier), merere, -ui,  
     -itum (stipendia). § 7 n. (2).  
 servant, minister, -tri.  
 service. *See* Special Vocab.  
 set. *See* Special Vocab.  
 settle, to (arrange), constituere;  
     (to take up a bode), incolere, -ui.  
 several, complures, nonnulli.  
     — times, semel atque iterum.  
 severe, gravis, -e, acerbus, -a, -um.  
 shade, umbra, -ae.  
 shady, umbrosus, -a, -um.  
 shake off, to, excutere, -cussi,  
     -cussum.  
 shallow, brevis, -e.  
 shallows, vada (*n. pl.*).  
 shame, pudor, -oris (*m.*).  
 shamelessness, impudentia, -ae.  
 shape, forma, -ae.

share with, to, communicare (cum).  
 share (having no — in), expers,  
     -tis (*gen.*).  
 shelter, to, tegere, texi, tectum.  
 shelter, a, perfugium, -i.  
 shield, scutum, -i.  
 ship of war, navis longa.  
 shirk, to, detrectare.  
 shoot, to (arrows, etc.), conicere;  
     mittere.  
 shop, taberna, -ae.  
 short (of stature), exiguus,  
     brevis, -e.  
 shortly, brevi, mox.  
 shot, within, intra teli iactum.  
 shoulder, humerus, -i.  
 shout, clamor, -oris (*m.*).  
 show, to, monstrare.  
     — oneself, se praebere; prae-  
       stare.  
 show, a (to give a), spectaculum,  
     -i (dare).  
 shrine, fanum, adytum, -i.  
 shrink from, to, abhorre (ab);  
     detrectare.  
 shudder, to, horrescere, horruī.  
 shun, to, evitare.  
 shut, to, claudere, -si, -sum.  
     — up in, includere.  
 side. *See* Special Vocab.  
 siege, obsidio, -onis (*f.*).  
 sight, aspectus, -ūs.  
     — in, in conspectu, sub oculis.  
 signal, signum, -i.  
 signify, to, significare.  
 silent, to be, (not to speak),  
     tacere, (to stop speaking),  
     conticescere, -ticui.  
 silent, tacitus, -a, -um.  
 sink, to (*trans.*) demergere, -si,  
     -sum; (*intrans.*) demergi, -sus.  
 Sire!, O rex!  
 sister, soror, -oris.  
 sit, to, sedere, sedi, sessum.



sit down, considère, sedi.  
 situated, situs, -a, -um.  
 situation, situs, -ūs, locus, -i.  
 skill, ars, -tis (*f.*), peritia, -ae, scientia, -ae, sollertia.  
 skilled, peritus, (*gen.*).  
 skin (hide), pellis, -is.  
   human —, cutis, -is. (*f.*).  
 sky, caelum, -i.  
 slackness, inertia, -ae.  
 slaughter, caedes, -is (*f.*), strages, -is (*f.*).  
 slave, servus, -i.  
 slavery, servitudo, -inis (*f.*).  
 sleep, to, dormire.  
 sleep, somnus, -i.  
 slight, a, contumelia, -ae.  
 slope, declivitas, -atis (*f.*), fastigium, -i.  
 slow, tardus.  
 slowly, tarde, lente.  
 smell, odor, -oris (*m.*).  
 smooth, lēvis, -e.  
 sneer at, to, irridère, -si, -sum.  
 snow, nix, nivis (*f.*).  
 so far as, quoad.  
   — many, tot.  
   — much so, adeo.  
 solid, firmus, solidus.  
 some. See §§ 255-260.  
 somehow (or other), nescio quo pacto.  
 sometimes, interdum.  
 son, filius, -i.  
 soon, mox, brevi.  
   as — as, cum primum, simulac, § 92.  
 sorrow, dolor, -oris, (*m.*).  
 sovereignty, dicio, -onis (*f.*), imperium, -i.  
 space, spatium, -i.  
 spare, to, parcère, peperci (*dat.*).  
 sparingly, parce.  
 speak, to, loqui, locutus.

speech = language, sermo, -onis (*m.*).  
 speech = address, oratio, -onis (*f.*).  
 speed, celeritas, -atis (*f.*).  
 spend, to (time), terère, trivi; agère.  
   — money, uti, usus (*abl.*); consumère.  
 spirit (courage), animus, -i, (soul or life), anima, -ae.  
 splendid, splendidus, -a, -um.  
 spoil, spolium, -i, praeda, -ae.  
 spot (place), locus, -i, (*pl.* loca).  
   on the —, confestim, statim.  
 spread, to (expand), late patère.  
   — sails, vela pandère, -di, -sum.  
 spy, speculator, explorator.  
 stab, to, confodère, -fodi, -fossus.  
 staff (stick), baculum, -i.  
   a general's —, legati.  
 stake, sudes, -is (*f.*).  
 stand, to, stare, steti.  
   — still, consistère, constitui.  
   — by (help), adesse (*dat.*).  
 stand, to make a, resistère, restiti.  
 start, to, proficisci, -fectus; egredi, -gressus.  
 starvation, fames, -is (*f.*) inopia, -ae.  
 state, civitas, -atis (*f.*), respublica.  
 statue, statua, -ae.  
 stature, statura, -ae.  
 stay with, to (as guest), commorari apud; deverti apud.  
 stay at, to, manère in —.  
 steal away, to, dilabi, -lapsus.  
 steep, praeruptus, -a, -um.  
 stern (of ship), puppis, -is (*f.*).  
 sternness, severitas, -atis (*f.*).  
 still. See Special Vocab.  
 stir up, to, cière; exstimulare.  
 stock (a — of), copia, -ae.  
 stone, lapis, -idis.



storm, procella, -ae.  
 storm, to take by, expugnare.  
 story, a, fabula, -ae.  
 strait, fretum, -i.  
 strange, novus, mirus.  
 strangely, nescio quo pacto.  
 stranger, hospes, -itis, peregrinus, -i.  
 stratagem, consilium, -i (callidum).  
 stream, rivus, -i.  
 streets, vici, -orum; (strata viarum).  
 strength, vires, -ium (f.), robur, -oris (n.).  
 strengthen, to, confirmare.  
 strike off, to, excutere, -cussi, -cussum.  
 — terror into, perterrere.  
 strive, to, certare; contendere.  
 struck (with a weapon), ictus, -a, -um.  
 — terror, perterritus, metu percussus.  
 struggle, without a, nullo repugnante.  
 struggle, to, luctare.  
 study to, studere (dat.); operam dare (dat.).  
 subject, a, civis, -is.  
 submerged, submersus, -a, -um.  
 submit, to — to, perferre; pati, passus.  
 subsist, to, vivere, vixi, victum.  
 succeed, to (meet with success), proficere.  
 — in doing —, efficere ut —.  
 success, successus, -ūs.  
 without —, re infecta.  
 successfully, prospere.  
 succession, in, deinceps.  
 such, talis, tantus. §§ 269-271.  
 sudden, subitus, repentinus.  
 sufficient, -ly, satis.  
 suggestion (at the — of). § 10, (f.).

suicide, to commit, mortem sibi consciscere, -scivi.  
 suitable, idoneus, aptus.  
 summon, to, vocare; arcescere, -ivi.  
 sumptuous, opulentus.  
 sun, sol, solis (m.).  
 at — set, solis occasu.  
 at — rise, oriente sole.  
 superstition, religio, -onis (f.).  
 superstitious awe, divinus quidam metus.  
 supper, cena, -ae.  
 supplies, commeatus, -ūs.  
 support, subsidium, -i.  
 supporters, fautores.  
 sure, to be, scilicet.  
 surpass, to, superare.  
 surprise, to take by, opprimere (hostes inopinantes).  
 surprise, in, miratus, attonitus.  
 surprising, it is not, nec mirum.  
 surrender, to (trans.), dedere, dedidi, deditum; (intrans.) se dedere. See § 7 (2).  
 surround, to, circumvenire; circumstare.  
 — a city with a wall, circumdare. See § 167.  
 survive, to, superesse (dat.); superstes (-stis) esse.  
 suspect, to, suspicari.  
 suspected, to be, in suspicionem venire.  
 swear, to, iurare.  
 swift, celer, velox.  
 sword, gladius, -i, ensis, -is.  
 sympathy, misericordia, -ae.  
 tactics, ars militaris.  
 tail, cauda, -ae.  
 take. See Special Vocab.  
 talent (money), talentum, -i.  
 tame, mansuetus, -a, -um.  
 task, opus, -eris (n.), labor (m.).

- teach, to, docēre.**  
**teacher, magister, -tri.**  
**tear away, to, eripere.**  
**tear, a, lacrima, -ae.**  
**tedious, longus, -a, -um.**  
**tell, to. See Special Vocab.**  
**temperance, moderatio, -onis (f.).**  
**temperate, sobrius, modestus, continens.**  
**temple, aedes, -is (f.), templum, -i.**  
**tempt, to, tentare.**  
**tend, to (care for), curare.**  
     **this tends to — (gen.). § 142.**  
**tent, tabernaculum, -i.**  
**terms, condiciones, -um (f.).**  
**terrible, terribilis, -e.**  
**terror-struck. See struck.**  
**then. See Special Vocab.**  
**thence, inde.**  
**there (in that place), ibi, illic;**  
     **(to that place), eo, illuc.**  
     **from there = thence.**  
**therefore, igitur, ergo.**  
**thick, densus, -a, -um.**  
**think, to (=reflect), cogitare.**  
     **to think that —, putare; existimare; reri, ratus.**  
     **I think that I —, videor mihi —.**  
     **to think little of —, parvi facere; contemnere.**  
**thin, tenuis, -e.**  
**thirst, sitis, -is.**  
**thorn, spina, -ae.**  
**thoroughly, penitus.**  
**though. See although.**  
**threaten, to, minari. § 165.**  
**throw, to, iacere, -ieci, -iactum;**  
     **conicere, -ieci, -iectum.**  
     **— off, excutere; deicere.**  
     **— into confusion, perturbare.**  
     **— oneself at the feet of —, se ad pedes (alicui) prostrare.**  
**thrown from his horse, equo deiectus.**
- tide, aestus, -ūs;**  
     **rising —, crescens —;**  
     **ebbing —, minuens —.**  
**tile, tegula, -ae.**  
**till, dum, donec. §§ 96, 98.**  
**time, tempus, -oris (n.), tempestas, -atis (f.).**  
**tired, fessus, -a, -um.**  
**together, unā; (at same time), simul.**  
**toil, labor, -oris (m.), sudor, -oris (m.).**  
**told, we are, accepimus.**  
**to-morrow, cras.**  
**too. See Special Vocab.**  
**top of, the, vertex, -icis (m.).**  
**top of, on the, summus. § 190 (cl.).**  
**torment, cruciatus, -ūs.**  
**touch, to (one's heart), permovere. — upon, attingere.**  
**towards (of place), ad (acc.); (of persons), erga, in (acc.).**  
**tower, turris, is (f.).**  
**town, oppidum, -i.**  
     **— walls, moenia, (n. pl.).**  
     **—'s people, oppidani, -orum.**  
**tracks (on the — of), vestigia secutus.**  
**train, to, exercere.**  
**training, disciplina, -ae.**  
**traitor, proditor, -oris, civis improbus.**  
**trample to death, to, conculcare.**  
**travel, to, iter facere.**  
     **— by sea, navigare.**  
**traverse, to, lustrare.**  
**treachery, proditio, -onis (f.).**  
**treacherously, per proditionem.**  
**treat, to (deal with —), uti, usus, (abl.); tractare.**  
**trench, fossa, -ae.**  
**tribe, natio, -onis (f.), gens, -tis, (f.), civitas, -atis (f.).**  
**trick, dolus, -i.**

**triumph over, to, triumphare de —.**  
**triumph, a, triumphus, -i.**

**to return in —, victor redire.**

**troops, milites, -um, copiae, -arum.**  
**trouble, labor (m.), molestiae, -arum.**

**without any —, nullo negotio.**

**truce, indutiae, -arum.**

**true, verus, -a, -um.**

**trumpet, tuba, -ae.**

**trust, to, confidēre, confisus sum.**

§ 173; fidem habēre (*dat.*).

**try, to, conari; tentare.**

**turn, to (trans.), vertēre, -ti, -sum;**  
**convertēre; (intrans.) verti,**  
**versus. § 7.**

**turn, a (of fortune, of events),**  
**rerum commutatio.**

**turn out, to, evenire.**

**tyrannical, regius, -a, -um.**

**tyranny, dominatio, -onis (f.).**

**unanimous, -ly, uno, or communi, or**  
**omnium consensu, universi.**

**with complete unanimity, nullo**  
**dissentiente.**

**unbearable, vix tolerandus.**

**uncertain, incertus, dubius.**

**uncivilised, barbarus, incultus.**

**undecided. See uncertain.**

**understand, to, intellegēre, -lexi,**  
**-lectum.**

**undertake, to, suscipēre.**

**undeserved, immeritus, -a, -um.**

**unfavourable, adversus, -a, -um.**

**unharmful, incolumis, -e.<sup>1</sup>**

**unheard of, inauditus, -a, -um.**

**unjust, iniustus, iniquus.**

**unlimited, infinitus.**

**unpack, to, sarcinas solvēre.**

**unprotected, apertus, defensoribus**  
**nudatus.**

**unscrupulous policy, improbitas,**  
**-atis (f.).**

**unsuspecting, nihil suspicans;**  
**inopinans.**

**unthinkable, vix credendus.**

**unwarlike, imbellis, -e.**

**unworthy, indignus, -a, -um.**

**up to, usque ad —.**

**up hill, adverso colle.**

**uproar, clamores, tumultus, -ūs.**

**urge, to, impellēre; incitare;**  
**urgēre; suadēre (ut.).**

**use, to make — of, uti, usus (abl.).**

**used to (accustomed), solitus, as-**  
**suetus, assuefactus (abl.).**

**use, of — for, usui. § 211.**

**useful, utilis, -e.**

**useless, inutilis, -e, irritus, -a,**  
**-um.**

**usual, solitus, -a, -um.**

**utmost, to do one's —, pro viribus**  
**agēre: id agēre ut —.**

**utter, to, edēre, edidi, editum.**

**uttermost, utmost, extremus, -a,**  
**-um.**

**vacant, to be, vacare.**

**vain, in, frustra, nequidquam.**

**valley, vallis, -is (f.).**

**valour, virtus, -utis (f.).**

**value, to, aestimare.**

**variety, varietas, -atis (f.).**

**various, varius, -a, -um.**

**vassal, to be, in fide (alicuius) esse.**

**venom, venenum, -i.**

**venture, to, audēre, ausus sum;**  
**periclitari.**

**very, this —, ipse, -a, -um.**

**— different, longe alius.**

**vessel (jug), amphora, -ae.**

**veteran, veteranus.**

**victory, victoria, -ae.**

**view, in full —, in conspectu**  
**omnium.**

**view, to take the same —, idem**  
**sentire.**

vigour, vires, -ium (*f.*), robur, -oris (*n.*).

in the full — of youth, ferox iuventute.

village, pagus, -i.

violence, vis, vim, vi (*f.*), violentia, -ae.

violent, vehemens.

virtue, virtus, -utis (*f.*).

visit, to, visere, visi.

voice, vox, vocis (*f.*).

voluntarily, sua sponte, ultro.

vote (at election), suffragium, -i; (in counsel), sententia, -ae.

— of thanks, supplicatio, -onis (*f.*).

wage, to, gerere, gessi, gestum.

waggon, plaustrum, -i.

wait, to, exspectare.

waken, to, excitare.

walk, to, ambulare.

wall, murus, -i.

wander, to, vagari; errare.

want, to, egere.

want of caution, temeritas, -atis (*f.*).

war, bellum, -i.

warlike, bellicosus, -a, -um.

warm, tepidus, calidus.

waste, to lay, vastare.

waste, to, consumere; (time), terere.

watchman, vigil, -is.

watch, to (look on at), spectare.

water, aqua, -ae.

wave, fluctus, -us.

waver, to, inclinare.

way, iter, -ineris (*n.*), via, -ae.

on the —, ex itinere.

weak, infirmus, imbecillus.

weakness, infirmitas, -atis, (*f.*).

wealth, divitiae, -arum, opes, -um (*f.*).

weapon, telum, -i.

wear, to, gerere.

weary of, to be, taedet (*impers.*).

§ 187.

weep over, to, illacrimare (*dat.*).

weigh anchor, to, navem solvere; ancoras tollere.

weight, pondus, -eris (*n.*).

weighty, gravis, -e.

welcome, gratus, -a, -um.

welfare, salus, -utis (*f.*).

well-disposed, benevolus.

to be —, bene sentire.

west, the, occidens, -tis (*m.*), solis occasus, -us.

wheel, rota, -ae.

when, cum, ubi. §§ 82, 83, 92.

when? quando?

whenever, cum. § 90, ubicumque.

while, dum. § 97.

while, for a, paulisper.

whole, totus, -a, -um, omnis, -e.

why? cur? quare?

wicked, improbus, nefarius.

wickedness, scelus, -eris (*n.*).

worthy, of, dignus, -a, -um (*abl.*).

wound, to, vulnerare.

wound, vulnus, -eris (*n.*).

wretches, perdit homines.

wrong, to do — to, iniuriā afficere (*acc.*), iniuriam inferre (*dat.*).

wrong, a, iniuria, -ae.

wrongly, iniuriā, falso.

wrongfully, iniuste, inique.

years (age). See Special Vocab. old.

yet, not, nondum.

yield, to, cedere, cessi, cessum.

yoke, iugum, -i.

young man, iuvenis, -is, adolescens, -tis.

youth, iuventus, -utis (*f.*), adolescentia, -ae.

zeal, studium, -i.

## VOCABULARY OF PROPER NAMES

**Aegean Sea**, Mare Aegaeum.  
**Aeneas** (*acc.*) -an, (*gen.*) -ae, (*abl.*) -a.  
**Agis** (*acc.*) Agida, (*gen.*) -is, (*abl.*) -e.  
**Alexander**, -dri.  
**Amphipholis**, -is (*f.*).  
**Antioch**, Antiochia, -ae.  
**Apollo** (*gen.*) Apollinis.  
**Argos**, Argi (*pl.*). Locative, Argis.  
**Argives**, Argivi.  
**Artaxerxes**, -is (*m.*).  
**Assyrians**, Assyrii, -orum.  
**Athens**, Athenae, -arum.  
**Athenians**, Athenienses, -ium.  
**Atlas** (*acc.*) Atlanta, (*gen.*) -tis, (*abl.*) -te.  
**Atrebatian**, Atrebas, -batis.  
  
**Babylon**, Babylon, -onis (*f.*).  
**Boeotians**, Boeoti, -orum.  
**Britain**, Britannia, -ae.  
**Britons**, Britanni, -orum.  
  
**Carthage**, Carthago, -ginis (*f.*).  
**Carthaginians**, Carthaginienses, -ium.  
**Chalcis**, -idis (*f.*).  
**Chersonesus**, -i (*f.*).  
**Cilicians**, Cilices, -um.  
**Cithaeron**, -onis (*m.*), (mons).  
**Cleon**, -onis (*m.*).  
**Corinth**, Corinthus, -i (*f.*).  
**Corsica**, -ae (insula).  
**Corsicans**, Corsi, -orum.  
**Cumberland**, Cumbria, -ae.

**Delphi**, Delphi, -orum (*m.*).  
**Dutch**, Batavi, -orum.  
  
**Egypt**, Aegyptus, -i (*f.*).  
**Egyptian**, Aegyptius, -a, -um.  
**Eion**, Eion, -is (*f.*).  
**Elysian Fields**, Elysii campi.  
**Ems (river)**, Amisia, -ae (flumen).  
**Euboea**, Euboea, -ae (insula).  
**Euboeans**, Euboei, -orum.  
  
**Florentines**, Florentini, -orum.  
**French**, Galli, -orum.  
  
**Galen**, Galenus, -i.  
**Gaul**, Gallia, -ae.  
**Gauls**, Galli, -orum.  
**Gelo**, Gelo, -onis.  
**Genoa**, Genua, -ae.  
**Genoese**, Genuenses, -ium.  
**Greece**, Graecia, -ae.  
**Greeks**, Graeci, -orum.  
**Gyges**, Gyges, -is (*m.*).  
  
**Hannibal**, Hannibal, -is.  
**Hesperides**, Hesperides, -um (*f.*).  
**Holland**, Batavia, -ae.  
**Hydaspes**, -is (*m.*), (flumen).  
  
**Indians**, Indi, -orum.  
**Ionians**, Iones, -um.  
  
**Juno**, Iuno, -onis (*f.*).  
**Jupiter**, Iuppiter, Iovis (*m.*).

**Lacedaemonians**, Lacedaemonii, -orum.

**Lesbos**, Lesbos, -i (*f.*), (insula).

**Macedon**, Macedonia, -ae.

**Macedonian**, a, Macedo, -onis.

**Medes**, Medi, -orum.

**Melos**, Melos, -i (*f.*), (insula).

**Melians**, Melii, -orum.

**Mercury**, Mercurius, i. (*m.*).

**Nile**, Nilus, -i (*m.*) (flumen).

**Numidians**, Numidae, -arum.

**Oedipus**, Oedipus, -podis (*m.*).

**Orpheus**, Orpheus, -ei (*m.*).

**Ostia** Ostia, -ae or Ostia, -orum (*pl.*).

**Padus (the Po)**, Padus, -i (*m.*), (flumen).

**Pelion**, Pelion, -ii (*m.*), (mons).

**Peloponnesus**, Peloponnesus, -i (*f.*).

**Persian**, a, Persa, -ae (*m.*).

**Pisidians**, Pisidae, -arum (*m.*).

**Pluto**, Pluto, -onis, (*m.*).

**Pompey**, Pompeius, -i (*m.*).

**Ptolemy**, Ptolemaeus, -i (*m.*)

**Rhodes**, Rhodos, -i (*f.*), (insula).

**Salamis**, Salamis, -minis (*f.*) (insula).

**Saône**, Arar, -is (*m.*), (flumen).

**Sardis**, Sardis, -ium (*f.*).

**Saxons**, Saxones, -um.

**Scotland**, Caledonia, -ae.

**Sicily**, Sicilia, -ae.

**Sicilians**, Siculi, -orum.

**Solon**, Solon, -onis (*m.*).

**Spartan**. See Lacedaemonian.

**Sphinx**, Sphinx, Sphingis (*f.*).

**Strymon**, Strymon, -onis, (*m.*), (flumen).

**Swiss**, Helvetii, -orum.

**Syracuse**, Syracusae, -arum.

**Syracusans**, Syracusani, -orum.

**Thasos**, Thasos, -i (*f.*), (insula).

**Thebes**, Thebae, -arum.

**Thebans**, Thebani, -orum.

**Thessalian**, a, Thessalus, i.

**Thracian**, Thrax, -cis (*m.*).

**Trojan**, Troianus, -a, -um.

**Turks**, Turcae, Scythae(?).

**Tuscany**, Etruria, -ae.

**Volscians**, Volsci, -orum.

**Vulcan**, Vulcanus, -i (*m.*).

**Weser**, Visurgis, -is (*m.*), (flumen).

**Xenophon**, Xenophon, -phontis (*m.*).

## LATIN INDEX

NOTE. — The references are to the Sections, not to the pages

ab, 281  
 abdicō, 179  
 absolvo, 186, 219  
 abstineo, 179  
 absum, 179, 229  
 abundo, 180  
 accedit, 28, 64  
 accedo ad, 171  
 accidit, 64, 124  
 accuso, 124, 186  
 acta, 8  
 ad, 280  
 adeo, 63  
 adsum, 170, 171  
 adversor, 172  
 aegre, 59, 66  
 aequalis, 210  
 aequo, 226  
 aestimo, 194  
 afferō, 166  
 afficio, 166  
 affinis, 208  
 alienus, 191  
 aliquis, 256  
 aliud, 198  
 alius, 274  
 alter, 275  
 amicus, 210  
 amplius, 227  
 an, 109  
 ante, 239  
 antepono, 166  
 antequam, 94 *ff.*  
 anxius, 183

appello, 7, 166  
 aptus, 208, 209  
 apud, 280  
 ardeo, 7  
 arguo, 186  
 atque, 18, 19  
 attineo, 8  
 augeo, 7, 183  
 autem, 30  
 auxilio, 211  
  
 bini, 284  
  
 careo, 179  
 causā, 192  
 caveo, 176  
 cedo, 172  
 celo, 162  
 circumdo, 167  
 circumfluo, 179  
 coepi, 132  
 cognomen, 207  
 cognosco, 35  
 colloquor, 171  
 commemorō, 193 A  
 communico, 166  
 condemno, 186  
 condono, 165  
 confero, 166  
 confido, 173  
 coniungo, 166  
 conor, 132  
 consuesco, 35  
 consulo, 172, 176

consultus, 195  
 contendo, 132  
 contentus, 183  
 contra, 280  
 credo, 172, 173  
 creo, 160  
 cum (*conj.*), 82 *ff.*  
 cum (*prep.*), 215  
 cupidus, 195  
 cupio, 176  
  
 damno, 186  
 de, 281  
 debeo, 53, 118, 132  
 decerno, 55, 56  
 dedo, 7  
 deicio, 219  
 demum, 30  
 desino, (*desisto*) 132,  
     179  
 desum, 170  
 detraho, 166  
 deturbo, 219  
 dicitur, 46  
 dignus, 70, 190  
 discedo, 179  
 displiceo, 172  
 do, 165  
 doceo, 162  
 doleo, 124  
 domus, 219, 231  
 donec, 96  
 dono, 165, 167  
 dubito, 67



dum, 97 *ff.*  
dummodo, 99

efficio, 55, 64  
egeo, 179  
egredior, 7  
eiusmodi, 63, 271  
eligo, 160  
emo, 194  
enim, 30  
etsi, 79  
ex, 281  
excludo, 219  
exeo, 179  
expers, 195  
expono, 7  
expecto, 133  
exsulto, 183  
extremus, 30, 190  
exuo, 179

facio, 160, 194  
famosus, 8  
fas (nefas) 150  
fas est, 131  
faveo, 172  
fieri potest, 64  
finitimus, 208, 210  
fit (factum est), 64  
floreo, 180  
fore ut, 149  
fruor, 181  
futurum, 236

gaudeo, 124, 183  
gero, 161  
gratiā, 192

habeo, 160, 194  
haud scio an, 111  
hic, 246, 247, 250  
hortari, 55  
huius modi, 271

iacto, 183  
iam diu, 33, 37  
idem, 266  
idoneus, 208, 209  
igitur, 30  
ignosco, 172  
ille, 246, 249, 250  
impero, 55, 172, 174  
improvidus, 195  
imus, 30, 190  
in, 280, 281  
incido, 171  
incumbo, 171  
incuso, 186  
indico, 166  
indignor, 124  
induo, 167  
infero, 166  
infimus, 190  
inimicus, 210  
iniuria, 8, 215  
insimulo, 186  
insula, 190, 230  
intercludo, 166  
interdico, 167  
interest, 187  
interior, 190  
intersum, 170  
intimus, 190  
ipse, 265  
irascor, 172  
iri (*fut. inf. pass.*)  
149  
is, 240 *ff.*  
iste, 246, 248  
ita, 63, 65  
iubeo, 132, 174  
iungo, 7  
iure, 215<sup>a</sup>  
iusto (plus), 226  
  
liber, 219  
libero, 179, 219  
licet, 131

loco, 233  
longius, 227  
longum est 53

magnus, 30  
mari, 233  
medius, 30, 190  
melius est, 53, 118.  
memini, 35, 193 A  
memor, 195  
memoro 193 A  
mereo, 7  
metuo, 128, 176  
mihi (ethic), 205  
minor, 165  
minus, 227  
misereor, 187  
miseret, 187  
miseror, 187  
moderor, 176  
moneo, 55, 56  
moveo, 7  
mos est, 131  
multi, 30  
multo(-are), 186  
multo, 224  
muto, 7, 223.

ne, 51, 52, 54, 128  
-ne, 110  
necessarius, 209  
neone, 110  
nescio quis, 112, 260  
nisi, 120  
noceo, 172  
nolo, 132  
nomen, 192, 207  
nomine, 221  
nomino, 160  
non, 29  
nonne, 108  
non nemo, -nihil, 257  
nos, nostri (in O. O.),  
153

novissimus, 190  
 nudo, 179  
 num, 108  
 numero, 233  
 nuntio, 47, 48

ob, 280  
 obicio, 166  
 obliviscor, 193 A  
 obsto, 170  
 obtempero, 172  
 obtineo, 8  
 obviam eo, 170  
 occupo, 8  
 occurro, 170  
 odi, 34, 211  
 officium, 8  
 omnis, 233  
 oportet, 53, 118  
 oppidum, 230  
 opportunus, 208, 209  
 opprimo, 8  
 opus est, 53, 182  
 ordine, 215  
 orior, 179  
 oriundus, 220  
 ortus, 220

paenitet, 187  
 par, 208  
 parco, 172  
 pareo, 172  
 particeps, 195  
 partibus, 224  
 pauci, 30  
 pedibus, 215  
 per, 217, 280  
 periculum est, 128  
 peritus, 195  
 permitto, 55  
 pervenio, 171  
 piget, 187  
 placeo, 172  
 placet, 64

plenus, 201  
 plus, 227  
 polliceor, 133  
 possum, 53, 118, 133,  
 146  
 post, 239  
 posthabeo, 166  
 postquam, 93  
 prae, 281  
 praeditus, 180  
 praeficio, 166  
 praesentia, 236  
 praesidio, 211  
 praesto, 161  
 praesum, 170  
 praeter, 280  
 primus, 190  
 prius quam, 94 ff  
 pro, 203, 281  
 proba, 165  
 prognatus, 220  
 prohibeo, 132  
 promitto, 133  
 propinquus, 208, 210  
 propius, proxime,  
 210  
 prospicio, 176  
 provideo, 176  
 pudet, 187  
 pugna, 190

quaestui, 211  
 qualis, 266, 273  
 quamdiu, 92  
 quamquam, 78  
 quam qui, 76  
 quamvis, 80  
 quantus, 266, 273  
 -que, 17  
 qui (*coord.*), 5 e  
 qui (*subord.*), 68 ff  
 quia, 127  
 quidam, 258, 259  
 quidem, 30

quin, 66, 67, 72  
 quippe, 73  
 quis (*indef.*), 252  
 quisquam, 253  
 quisque, 277  
 quivis(-libet), 254  
 quo (for ut), 57  
 quoad, 96  
 quod, 124  
 quominus, 59  
 quoniam, 127  
 quoque, 30  
 quot, 266, 273  
 quotus quisque, 283

recordor, 193 A  
 reddo, 160  
 refert, 188  
 regnum, 9  
 reliquus, 190  
 res, 11  
 res in eo est, 64  
 resisto, 170, 172  
 restat, 28, 64  
 reus, 201  
 rogo, 55, 162, 164  
 rus, 219, 232

satisfacio, 170  
 scribo, 55, 56  
 se, 261 ff  
 securus, 8  
 sequitur, 28, 64  
 si (final), 58  
 si non, 120  
 sic, 63  
 silentio, 215  
 silva, 190  
 similis, 201  
 simulac, 92  
 sin, 123  
 sin minus, 121  
 singuli, 284  
 socius, 201

- |   |  |   |
|---|--|---|
| soleo, 132<br>solito (plus), 226<br>solum, 9<br>sollicitus, 183<br>spero, 133<br>statuo, 55, 56<br>sto, 223<br>studiosus, 195<br>suadeo, 55, 56, 172<br>subvenio, 170, 172<br>sui, 142<br>summus, 30, 190<br>superbus, 183<br>supersum, 170<br>suppedito, 165<br><br>taedet, 187<br>talis, 63, 266, 269<br>tam, 63, 268, 271<br>tanti est, 194<br>tanto—quanto, 224<br>tantum abest, 64<br>tantus, 63, 266, 270,<br>272 | tempero, 176<br>tempus, 235<br>tempus est, 131<br>terni (trini), 284<br>terrā, 233<br>tibi (ethic), 205<br>timeo, 128, 176<br>tot, 63, 266<br>totus, 233<br>traicio, 163<br>transporto, 163<br><br>ubi, 92<br>ultimus, 190<br>unus, 282<br>unusquisque, 278<br>urbs, 190, 230<br>uro, 7<br>usui, 211<br>uterque, 279<br>utervis, 254<br>utilis, 208, 209<br>utinam, 52 | utor, 181<br>utrum, 110<br><br>vaco, 176<br>vacuus, 219<br>velim, vellem, 53<br>vendo (venum do),<br>194<br>veneo (venum eo),<br>149<br>vereor, 42, 128<br>veritas, 10<br>verto, 7<br>vescor, 181<br>veto, 132<br>vi, 215<br>vicinus, 208, 210<br>videtur, 46<br>vilis, 8<br>vitio, 211<br>vix, 59, 66<br>volo, 132<br>vox, 192 |
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